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THE**LAMP**

A CATHOLIC MONTHLY DEVOTED TO CHURCH UNITY AND MISSIONS

For Sion's sake I will not hold my Peace, and for the sake of Jerusalem I will not rest until the JUST ONE comes forth as BRIGHTNESS, and her SAVIOUR be lighted as a LAMP. — Isaías LXII, 1.



Published by the Franciscan Friars of the Atonement. Subscription price, One Dollar per year. Entered as second class matter at the Post Office at Peekskill, N. Y., under the Act of March 3, 1879. Acceptance for mailing at a special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized January 30, 1920. Published from the Graymoor Press, 102 Ringgold Street, Peekskill, New York.

Vol. XXXI.

No. 9.

PEEKSKILL, N. Y., AND GRAYMOOR GARRISON, N. Y., SEPTEMBER 15, 1933

SPECIAL REQUEST TO OUR READERS

You will do us a great favor if, in the event of your receiving more than one copy of *The Lamp* or any of our literature, you notify us at once to that effect.—Father Paul James Francis, S.A.,—Editor.

The Society of the Atonement

ITS GENESIS AND HISTORY

BY THOMAS J. O'CONNELL

CHAPTER II.

THE UNFOLDING OF VOCATION

The ordination of the Rev. Lewis T. Wattson to the diaconate of the Episcopal Church at Centreville, Md., took place on May 30, 1885. On July 3rd, he arrived in Port Deposit, a Maryland town situated on the Susquehanna, where he had been assigned, though only a deacon, to the care of souls by the Ordinary, Bishop Lay. Port Deposit is distinguished for two things: its splendid granite quarries and also for the floods, which about once in a decade submerge the town. When the ice breaks up on the Susquehanna River in the spring it sometimes forms a gorge a mile or two below the town and backs the water up into Port Deposit. When this happens the town is partly submerged, and the people get about in canoes, which gives the place the appearance of an American Venice.

Mr. Wattson remained at Port Deposit only five months, at the end of which time he accepted a call to the important charge of St. John's Episcopal Church in the city of Kingston-on-the-Hudson. Kingston was the original capital of the State of New York, and the old Senate House is still standing, where for some time after the American Revolution the Senators of the Empire State sat in legislative deliberation. Mr. Wattson was but 22 years of age when he assumed the charge of this important parish; he was enabled to do this, while still a deacon, by the coming of his father and mother to reside with him at the Rectory. In order to spend his last days on earth with the youngest of his three sons and the one who was to be his successor in the sacred Ministry the elder Mr. Wattson had resigned St. Clement's Parish in North Kent, Md., of which he had been Rector for a quarter of a century,

save for an interim of five years, during which he ministered to the Episcopalian faithful on Kent Island, an historical tract of land wedged in between Chesapeake Bay and Eastern Bay and where one of the oldest Episcopal churches in the country stands. It is in connection with this Island that we have the earliest recorded use of the words Protestant Episcopal as the official title of the Anglican body in the United States. That Joseph Newton Wattson was greatly loved by the people of North Kent is evidenced by the fact that they gave him no rest while on Kent Island until he resigned his charge there and returned to his former parish.

The Rector of St. John's was very happy to have with him his venerable father, who administered the Holy Communion to the congregation until in December, 1886, the youthful pastor was ordained a presbyter by the Right Rev. Dr. Scarborough, Bishop of New Jersey, in Holy Trinity Church, Trenton, N. J. Although the Canons of the Episcopal Church require "the candidate for Priest's Orders to be 24 years of age," by a special dispensation of Dr. Henry C. Potter, Bishop of New York, Bishop Scarborough was authorized to ordain the Rector of St. John's, though only 23, Dr. Potter being at the time in Europe.

On July 4, 1887, Joseph Newton Wattson died very suddenly. He had a dread of long illnesses, and some little time previous to his own death a near friend and neighbor died suddenly of apoplexy whilst sitting in his chair. At the time Mr. Wattson expressed the wish that he too might die in the same manner. His wish was singularly granted. Whilst performing a kindly act an apoplectic seizure came upon him. He lay down upon the floor in the rectory study beside the chair where he was wont to sit, and quietly fell asleep.

In 1891 the Rector of St. John's carried out a long cherished missionary desire by erecting in the railroad

and manufacturing section of Kingston the mission church of the Holy Cross, and a house was secured adjoining the church. Meanwhile the sense of Vocation to the Religious Life which had never perished since that day in childhood when the interior voice was heard—grew apace, and day after day the young pastor of souls thought of resigning the Rectorship of St. John's, the parish church, and retiring to the mission church of the Holy Cross, there to begin the formation of a religious community. Part of the plan was the establishment of a missionary community of Sisters to work in conjunction with the Friars of the new Preaching Order. There were not wanting those who were ready to offer themselves for the work. At length in 1893, when Father Wattson—as he was then commonly called—was 30 years of age, things seemed ripe for making a beginning.

But what troubled the would-be Founder of a new Society was the NAME by which it should be called. One thing only seemed clear, the name to be selected must have to do with the Cross and Sacrifice of Calvary, but therein lay the chief difficulty of selection. The name of Holy Cross itself and of every phase of our Lord's Passion and death thereon seemed to have been already appropriated by some existing Religious Congregation; after weeks and even months of constant thought and prayer over this very important question, it remained absolutely unsolved.

Now about this time the inspiration of St. Francis of Assisi came into Father Wattson's life, and began to exercise a controlling influence in the destinies of the future Society. Having read how the Umbrian Saint obtained the original Rule of the Friars Minor by opening the Gospels three times in the Name of the Most Holy Trinity, the thought gripped his mind like a vise; might not God, in the same way, show His servant what should be the NAME of the new Society?

And so it happened that on the Seventh Sunday after Pentecost, July 9th, 1893, Father Wattson celebrated Holy Communion at the usual early morning hour with that intention. After the congregation had left the church the Rector took down from the pulpit the Bible from which he was accustomed to announce his text before preaching. Kneeling before the altar he invoked the Blessed Trinity, and opened the Sacred Scriptures three times, in the Name of the Father, and of the Son, and of the Holy Ghost. It was a most solemn moment. The young Rector sought in the spirit of faith, a direct answer from God as to the work

He would have him do, and God vouchsafed him a clear answer to his petition. At the first opening of the sacred volume Fr. Wattson read: *"In the last day, that great day of the Feast, Jesus stood and cried, saying, If any man thirsts, let him come unto Me and drink. He that believeth on Me as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)"*—John vii: 37-39. (King James Version.)

When the kneeling suppliant read these words he experienced a momentary feeling of disappointment, for he was unable to find in this verse of Holy Scripture the NAME which he sought. Then in a flash came the thought: the Name is not here, but the Holy

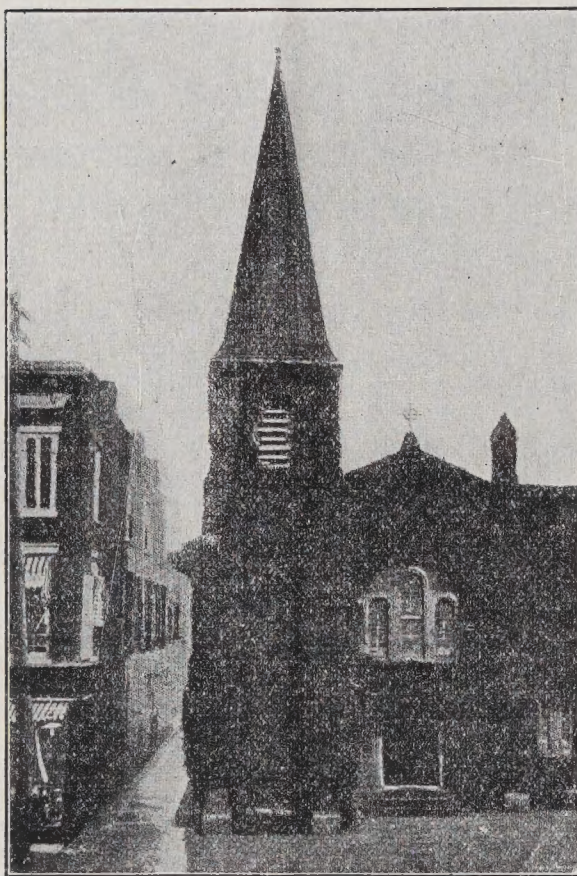
Ghost is promised, without Whom the Name would be of no avail. The power of a Preaching Order, the joy and inspiration of the Religious Life, how they were all involved in this wondrous passage! Again the book was opened; this time at the eleventh verse of the fifth chapter of the Epistle to the Romans: *"And not only so, but we also joy in God, through our Lord Jesus Christ, by Whom we have now received the ATONEMENT."*

The last word of the verse seemed to stand out in the text with a vivid prominence; THERE WAS THE ANSWER TO THE PRAYER OF THE SEEKER. *The Atonement!*—that was what the new Society should be called—THE SOCIETY OF THE ATONEMENT.

At the third opening of the Sacred Text he came upon St. Paul's description of the Institution of the Blessed Eucharist in I. Corinthians, eleventh chapter, and so, from the hand of God came the Name of the

Society and its scriptural constitution. First there was to be the quickening, inspiring power of the Holy Ghost; then the crowning act of Redeeming Love, the Atonement wrought upon the Cross by Jesus Christ, and lastly the Holy Sacrifice of the Mass, by means of which the Mystery of the Atonement is perpetuated so long as the world shall last.

It is worth noting here that it was on the same Seventh Sunday after Pentecost, exactly 60 years previously, the Rev. John Keble preached his great sermon on "National Apostacy" which gave birth to the Oxford Movement. To the sceptical this coincidence will appear purely accidental, but to those who see the finger of God in the affairs of men it will appear something else than an undesigned coincidence that the Society of the Atonement should have had its



St. John's Episcopal Church, Kingston, N. Y.

spiritual conception on the sixtieth anniversary of the Oxford Movement, the *terminus ad quem* of which it was destined to proclaim ten years later to be the return of the English Church to Communion with Rome.

Full of the greatest happiness Father Wattson hastened from the church to the rectory, entered his study and very carefully wrote down on a sheet of linen note paper the three texts as he had received them, inscribing at the top of the page—*The Society of the Atonement*—and the day and year at the bottom. This precious bit of manuscript is still in the Society's possession. In the light of subsequent events it may be well to mention here that Father Wattson experienced another intervention of Divine Providence that morning. As he held the completed manuscript in his hand he received an interior admonition similar to that which gave him the first intimation of a Religious vocation twenty years previous. This time the spiritual intelligence, inaudibly yet quiet distinctly said: "You will have to wait seven years for this to be realized." Such a message came both as a surprise and a disappointment. It practically forbade the pre-conceived purpose of resigning St. John's and retiring to the mission church of the Holy Cross, there to make at once a beginning in the formation of a community.

But there was no refusal to listen to the interior voice. The paper was laid carefully away and the Rector of St. John's went quietly on with his pastoral work as though nothing unusual had happened.

(To be continued)

CHURCH AID TO STATE

The subject selected for study at this year's Semaine Sociale at Rheims in France, was "Political Society and Christian Thought." A letter addressed in the name of the Sovereign Pontiff by his Eminence, Cardinal Pacelli, Papal Secretary of State to M. Eugene Duthoit, president of the committee on organization, congratulated the organizers upon their selection of this topic for study and expressed the encouragement of the Holy Father.

"If it is a question of the opinion which political society must hold of itself, no one," the Cardinal Secretary of State has written, "can speak with more exact precision and in a more profound and humane manner than the Roman Pontiffs.

CATHOLIC DOCTRINE

"The Catholic doctrine (Leo XIII repeated it in his Encyclical *Immortale Dei*) sums up in a phrase of magnificent plenitude the vocation of the State: 'To obtain for the people everything essential for their present life. Everything that the family is powerless to assure to its members for the normal development of life, it is the part of the State to provide.

"And it is to produce effectively for individuals and families this common good which implies, but which surpasses singularly the simple economic prosperity, that the public powers, no matter what the political regime, receive their authority from the Creator.

"Assuredly, this authority of the State is limited to the natural order, and since the life of man goes beyond the natural order and finds its fruition and significance only in the supernatural order, the heads of nations should have recourse to the collaboration

of the Church in that their government touches upon the highest manifestations of human life.

RESPONSIBILITIES OF STATE

"However, the Church has always been the first to recommend to these heads of government solitudes which, in her eyes, should accompany their responsibilities. The Encyclicals which the Pontiff gloriously reigning has consecrated to the education of youth and to Christian marriage, assign to the task of the State, in these domains,

the same aptitude as other Pontifical instructions, notably the Encyclicals *Rerum Novarum* and *Quadragesimo Anno*, have explicitly recognized for it in all the branches of social life.

"It would be no less an illusion for the State to wish to meet, without the Church, the exigencies of the spiritual life. That would be the equivalent of its hoping to realize the temporal common good altogether by that inferior, although necessary, degree, which is economic prosperity.

"Not only by her doctrine on the eternal destinies of man does the Church place in its true perspective the entire life of humanity and, consequently, the ends of the State also, but she is, by the whole of the supernatural means that Christ has placed at her disposition to restore and increase the moral forces of humanity, cultivating in the heart of men the virtues without which there is no real happiness for individuals or common good for political society.

(Continued on page 261)



Interior of Holy Cross Church, Kingston, N. Y.

GRAYMOOR AND THE CATHOLIC RUSSIAN MISSION

The July issue of *THE LAMP* gave a simple and unexaggerated account of the reception into the Catholic Church of the Most Reverend Vladimir Alexandrof, Archbishop-elect of the Orthodox Russian Church, His Excellency Bishop Peter Bucys, member of the Roman Pontifical Commission for Russia officiating.

Since then the reception into the Church of so prominent a Prelate of the Russian Orthodox Church has been widely noticed in the Catholic papers in the United States, Canada and Europe.

Still wider publicity has been given to the event in the great dailies of the country. As might be expected some of the secular reporters have drawn the bow at long range and have over-shot the mark. For example there appeared in the *New York World-Telegram* of August 26th an illustrated article running as follows: "Pope Pius XI., the present Pontiff, has established an absolutely new Apostolate for America with general headquarters at Graymoor, up the Hudson, and with local headquarters at 74 East 76th Street, New York. Under the new plan the Mass will be said in the old Slavonic tongue, the rite will be according to the Byzantine use, the vestments of the Eastern Orthodox Church. For the pro-cathedral of the Russian Catholic Apostolic Mission, as the new Apostolate is termed, Father Paul James Francis, S.A., head of the big Franciscan monastic institution at Graymoor, and who has been named by the Pope as Patron of the Apostolate, is arranging for the erection of a beautiful Byzantine chapel with iconostasis, Chapel of Oblation and an altar set for the Eastern liturgy."

By way of illustration the article carries a picture 5½ by 4 inches showing the interior of a magnificent Cathedral structure and underneath the title reads: "Byzantine Chapel in Franciscan Monastery."

This would indicate that we were building on the Mount of the Atonement a Russian Church of cathedral dimensions in comparison with which the Sistine Chapel of the Vatican Palace would be a small affair indeed. As a matter of fact all that is contemplated is the conversion of the modest little Chapel of the Holy Ghost on the Mount of the Atonement into a Russian Chapel and a talented Russian artist in New York has submitted an estimate of what it is going to cost. Until contributions sufficient for the work, however, have been collected the proposed changes will not be made.

Another exaggeration is the statement that a home for Orthodox priests is being built at Graymoor capable of housing 38 at a time. The truth is simply this: At the request of Bishop Bucys we have consented to set aside a small building on the Mount of the Atonement for the reception of such Orthodox priests as in the near future may be received into the Catholic Church for a period of theological study and ascetical training before they will be assigned to pastoral or other ministerial duty. This house will accommodate about one-half the number stated in the article. Save for this arrangement made with His Excellency Bishop Bucys of the Papal Russian Commission the Father

General of the Friars of the Atonement has not "been named by the Sovereign Pontiff as Patron" of the Russian Apostolate for America, so called by the *World-Telegram*.

ONE CATHOLIC PRIEST ON DUTY IN LENINGRAD

We are indebted to Hubert McMicking, correspondent of the *London Tablet* for the following:

"Situated about half-way down the October Prospect—the main street of Leningrad, formerly called the Nevsky Prospect—is the Catholic church of Saint Catherine, built in the shape of a cross by De la Mothe in 1763-64. In Russia today there are only a very few churches still in use.

"It was on a Saturday evening that I came to the church, not knowing whether it was still open or shuttered and barred and fallen into disrepair like so many other churches in Russia. It stood back some distance from the street, and as I walked towards it I noticed that the walls were in a good state of preservation, unlike many other buildings in Leningrad with the plaster flaking off their walls and no attempt made to repair them. I mounted the flight of steps leading up to the entrance, which I found open, and went in. There were people kneeling in prayer in various parts of the church. The last king of Poland, Stanislaus Poniatowski, who died in 1798, is buried in this church; also the French General, Moreau, who died in 1813.

"At Mass on Sunday the church was crowded, people of all ages standing in every part of the church, and this was the third Mass that day. There was a sermon during Mass and Benediction afterwards, at which everybody sang to the accompaniment of the organ. Afterwards the people poured out of the church door, while the priest proceeded with the baptism of eleven babies in the sacristy. He copied the birth-certificate of each one into the register, then, lining them up in a row, he baptized them. Next came a wedding in the church; and then there was another baby to baptize. By then it was half-past two in the afternoon, and, in reply to my comment on the amount of work he had to do, the priest told me that he had fifteen parishes to look after, without any assistance. No wonder he looked pale and haggard, even though a young man and of large stature. Much as I would have liked to, I did not ask him any more questions, so as not to delay him another moment. He had been working ceaselessly since five in the morning, and was just going off to have something to eat. As we walked out of the sacristy into the street I realized that I had witnessed the most impressive scene of my life and had seen a priest who, despite his overwhelming task, smiled at any amusing little incident that happened and was all cheerfulness amidst perils and hardships. But, when he breaks down, what will happen? He owes his immunity from persecution to the fact that he is a French Dominican, and the Soviet Government would certainly not allow a successor to enter the country."

Help the Cause of Church Unity and the Missions by subscribing to *THE LAMP*.

LET US "JOY IN GOD," THE DEPRESSION TO THE CONTRARY NOTWITHSTANDING

Catholics have a certain guide; they need be in no doubt, and indeed, experience no fears. It is our privilege to see life as it was meant to be lived by the Creator of Life; we do not need to grope in darkness for the solution of any problem. All problems find their way back to where all problems are solved, surely and securely, in the heart of God, our Creator and Common Father, Who has given us life and everything that is necessary for it.

Catholics must not forget that to lose trust in any direction is to lose trust, eventually, in God. We cannot—and we do not try to—divorce Him from any single sphere of our activities, and if we do not divorce Him from our lives will He allow us to stand in need of anything that matters to us? Those who repudiate God may lose His protection and His care, but those who serve Him first and remain His children will never be without His guardianship. He has not only promised that much to us, but He has shown us that He loves us unto death, even to a bitter death, the death of Crucifixion. Why, then, should we worry about things which at their best—or their worst—are passing?

DEPRESSION IN PALESTINE

It is of interest to remember that, during our Lord's lifetime, the people of Palestine were experiencing such a "crisis" as we know to-day. It was not an industrial crisis, of course, but it was a depression due to the severity of Roman rule and the apparent hopelessness of their national position. The long-promised and long-sought Saviour had not come to save them . . . as they thought. Jesus lived through that sad period which was to culminate in the awful destruction of Jerusalem by the Romans, but it is not recorded that He expressed the slightest concern for Jewish independence or better trading conditions. What He did teach, appropriate to that time, and to ours, is largely forgotten and as largely needs to be remembered.

Hear once again the words Jesus spoke in that famous "sermon" of His "on the Mount" and just as true to-day as it was nineteen centuries ago:

"Be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air: for they neither sow nor do they reap, nor gather into barns, and your heavenly Father feedeth them. Are not you of much more value than they?"

Yet some will still be in doubt. God did not make the industrial system, they will truly say, forgetting that He allowed it to be made and that the Creator is greater than His creatures own creations. Why should He stave off the necessary consequences of the acts of those who have created a system without reference to Him, and indeed, perhaps, in defiance of Him? Why, indeed—because all are His children.

Catholics did not make the industrial system, and if it were to collapse in an orgy of Bolshevism God would

still be with His people—and *we* are His people—as He was with the Israelites of old, leading them from the snares of their enemies. There have been serious situations in the history of the world, even before our country was known and populated. The world is still moving, and humanity is still moving to its appointed end, which is eternal life with God. All things are righted in the light of our stupendous destiny.

To-day, as in generations past, Catholics have a special duty to perform towards their non-Catholic neighbors. We must show the correct example—more particularly in times of stress, or apparent stress, than when things are going well. This depression business provides Catholics with a tremendous opportunity, almost equal to that supplied by the tragic years of the war, to show forth what is in their character and the benefits they obtain from membership of the true Church of Christ.

Optimism, in no cheap sense, but in its true origins, should be our keynote. We are enduring as much as, if not more than, any other section of the community. Nevertheless, we are not depressed. We go about—as we ought—our legitimate business as of yore, confident in our Father, to whom we pray daily, and serene in the knowledge that all things are passing and trials are given to us to make us more worthy of our appointed end.

That is the spirit we must show forth to our neighbor if we are to be a guiding light to him in his darkness. More than at any other time, joyousness must be the mark of Catholics today.—*Cath. Home Annual*.

CHURCH AID TO STATE

(Continued from page 259)

"And so, instead of contracting with pusillanimity the role of the State, she makes its fullest development possible. She hardly deprives the nations of their virile forces even though she turns them to her advantage. She prepares them, to the contrary, into virtuous Christians which she trains, as capable citizens, by their spiritual aptitude for the public good, to procure a future of prosperity, peace and good fortune."

AN URGENT NEED

Some years ago through the alms of our Benefactors we drafted into service on the Mount of the Atonement a second hand Chevrolet Sedan. Up to a few weeks ago it gave yeoman service, but like all earthly things, the end approaches, and we are confronted with the necessity of asking if there is not among our patrons some one who can make us a gift of a serviceable automobile. Our need in this respect is urgent and we hope Divine Providence will inspire some generous heart to make a prompt response.

Need we add that we will gratefully remember in the prayers of the community such a benefactor. Address Franciscan Friars of the Atonement, Graymoor, Garrison, N. Y.

Math. Jaloteka: Thanks. We will indeed be glad to have your cooperation in spreading the influence of The Lamp far and wide.

DEATH OF NOTED PRELATE

The Most Rev. John J. Dunn, D.D., Auxiliary Bishop of the Archdiocese of New York, who was known throughout the world for the zealous efforts of a lifetime that he had devoted to foreign missions, died suddenly in St. Vincent's Hospital, New York City, on August 31st., from a heart attack. He was born on September 1, 1870, in the parish of St. Gabriel's Church, Thirty-seventh Street, near Second Avenue, New York. He was graduated from St. Charles College, Ellicott City, Md., in 1890, and St. Joseph Provincial Theological Seminary, then at Troy, N. Y., in 1896. He received the degree of LL.D. in 1918 and that of D.D. in 1926.

Ordained to the priesthood in St. Patrick's Cathedral, New York, May 30, 1896, he was assigned as curate at the Church of St. John the Evangelist and came early under the eye of the late Cardinal Farley, who soon after his ordination appointed him as his successor as director of the New York branch of the Society for the Propagation of the Faith. With all the subsequent advancements in ecclesiastical office that came to him he would never consent to give up his directorship of the Society for the Propagation of the Faith.

From a small beginning, Father Dunn year after year increased the gifts of the Archdiocese of New York to foreign missions until they amounted to hundreds of thousands of dollars.

Monsignor Dunn was appointed Auxiliary Bishop shortly after Cardinal Hayes succeeded the late Cardinal Farley, and his consecration took place on October 28, 1921.

HOW IT HAPPENS

There are many who find it difficult to understand why the Church is submitted to persecution in such countries as Mexico and Spain where the population is predominantly Catholic. *Extension* offers the following explanation: In all these countries the government is, for the most part, controlled by well-organized and entrenched atheistical groups, sworn enemies of the Church, and haters of all religion. That is so notoriously the case in Mexico that it requires no proof. There is no way in which the Mexican people can dislodge these irreligious rulers. Elections mean nothing. A vote of the people would depose those in power; but those in power take good care that their votes are not counted; they control the ballot box and the people with the bayonet. Some of the secular papers have tried to give the impression that the present government of Spain is composed chiefly of Catholics. That is untrue. It is said that President Zamora is a "good" Catholic. If so it is difficult to understand the logic, or explain the inconsistency that allowed him to sign the anti-religious bill. There is a sprinkling of Catholics in the Cortes. They protested against the present laws, but they are a hopeless minority. The majority of the members of the Cortes and those holding the important cabinet offices, are irreligious. Their own statement is on record. When informed that their action automatically excom-

municated them, they are reported to have said that this "prohibits us from going to places where we never go anyway."

MILLIONS MAY RE-ENTER CHURCH

Lausanne, Aug. 20.—While spending a holiday at Krynica, a watering place in the Tatra Mountains, Monsignor Marmaggi, Papal Nuncio in Poland, has been approached by a deputation of Ruthenian Orthodox Christians, headed by Bishop Stanislaus, begging him to open negotiations with the Vatican for the members of their church to re-enter the Catholic Church.

Seven Million Lost To Church

If these negotiations are successful, millions of Ruthenians may be received into the Catholic Church.

The *Catholic Encyclopedia* states that it was in Little Russia—the name given to the country of the Ruthenians—where the pressure of the Russian Government was brought to bear in 1795, 1839 and 1875, whereby the Greek Catholics were utterly wiped out and some 7,000,000 of the Uniates were compelled, partly by force and partly by deception, to become part of the Greek Orthodox Church.

It was in Little Russia that St. Cyril and St. Methodius converted the Slavic people, and their capital, Kieff, was for centuries the religious as well as the political capital of Russia.

A LEARNED PRIEST PASSES

Rev. Dr. Herman J. Heuser, professor, editor, author and exemplary churchman, died last month in Philadelphia, aged 82 years. Known to all of the clergy and the hierarchy of America and in Europe as a Bible scholar and theologian, he was best known for his work as the editor of *The Ecclesiastical Review*, which he founded in 1889.

Dr. Heuser wrote many books—"The Harmony of the Religious Life," "The Parish Priest on Duty," "Pastor Halloft," "The Chaplain at St. Catherine's," "An Ex-Prelate's Meditations," "The Autobiography of an Old Breviary," "From Tarsus to Rome," "The Life of Mother Veronica," "The House of Martha at Bethany," "Chapters of Bible Study," etc. He revised the rule and the constitutions for the Sisters of the Third Order of St. Francis, and he also revised the rules and constitutions for Mother Katherine Drexel for the Sisters of the Blessed Sacrament.

Dr. Heuser discovered the author in Canon Sheehan, the latter at the time an obscure priest in Ireland. Dr. Heuser read one of Canon Sheehan's stories, which had at the time attracted no great attention, and asked him to write for *The Ecclesiastical Review* a novel dealing with the priest's life in Ireland. The result was "My New Curate," first published serially in the *Review*, but later made into a book and read all over the English-speaking world. Other books followed, each being first published in the *Review* serially, until when Canon Sheehan died, he was one of the best known of Catholic writers. Dr. Heuser wrote his biography.

Echoes of the Press

GOD REIGNS!

It is impossible to drive the conviction from the Christian heart that the godless enterprise of Russia will fail. No edifice that was erected to flaunt God, and no small part of whose ministrations are to discredit and dishonor Him, can stand the test of time. God reigns.—*New World*.

DOUBLE STANDARDS

We should not like to imply that the President of the United States is un-American, for we have an innate reluctance toward making ourselves ridiculous. But that is precisely what anti-Catholics are implying when they say that one cannot be a good American unless educated in public schools.

President Roosevelt is an alumnus of Groton School, an Episcopalian institution in Massachusetts. He sent his sons there, just as his distinguished kinsman, Theodore Roosevelt, sent his sons to another Episcopalian school in the old Bay State, St. Mark's.

President Roosevelt should, if the words of anti-Catholics be accepted at their face value, be barred from public office and even citizenship, the penalty they prescribe for those attending other religious schools.

All of which is patently absurd. But many good people do not see its absurdity if the person in question is attending a Catholic instead of an Episcopal, Presbyterian, Methodist, Baptist or Lutheran school.

Incidentally, President Coolidge sent his sons to a denominational school in Pennsylvania when there were plenty of public high schools available in Washington and Northampton. No one demanded his impeachment nor did anyone construe his action as opposition to the public schools of the nation.—*The Bulletin*.

ROMA AETERNA

We are a great people. We might easily draw a parallel between the American nation and the nation which once built its glorious capital on the banks of the Tiber. The Romans were a people pre-eminently practical. So are we. They had wonderful adaptability. So have we. They were successful in war. So are we. We even resemble them in their faults. The salacious film is not much of an improvement on the Amphitheatre. Political life is just as corrupt among us as it ever was in ancient Rome and the family is in just as precarious a condition. The Romans adopted the gods of the nations they had conquered and we have mothered the hundreds of sects which have sought refuge on our shores. Godlessness is just as rampant as it was in pagan times and religion exercises very little influence upon the lives of the people. We have been prosperous, we are magnificent, but like

the Romans we have lost the most precious treasure of all—the truth.

In every American city scores of lofty church-spires break the sky-line. They but emphasize the divisions of Protestantism and drag the very name of Christianity into disrepute. But when the cross rises above the housetops there men know that the power once committed to Peter still resides.

There are those among us who are bending every effort to undermine the rock of Peter. It is an old, old story. In England they cry, "No Popery," in Austria and Germany, "Los von Rom"; and in France, "Evrassiez l'Infante." It all means the same thing. For the past two thousand years they have been trying to take the rudder out of Peter's hand and run his bark aground.

What fools! Some years ago an ancient monument was discovered in Spain. It bore the inscription: "To Diocletian, the destroyer of Christianity." It was Peter's power which built upon the rubbish of a decadent empire a kingdom without end. It is Peter's quickening spiritual power which alone can give stability and progress to the American republic.—*Father Cratz, O.M.Cap., in St. Francis Home Journal*.

NOT A FIT ASSOCIATE

Soviet Russia is no decent associate for any supposedly God-fearing and politically honest nation, for it is today a land of slavery, barbarism and desolation imposed on a helpless nation by a mongrel group of political atheists who have substituted for the despotism of the czars, the tyranny of the Third International.

The famine now devastating southern Russia, a famine on which our political press is strangely silent, proves the people helpless in the hour of need and the government heartless in the hour of the people's distress. The Russian farmer, robbed of his land and reduced to serfdom, could not provide his own seed corn. The government provided none, and the fertile lands of Ukraine this year grew a crop of weeds. Who cares? No official at Moscow died.

There would be a cry if two million starved to death, through government neglect, in Spain or Italy or France, but it would not be a cry of recognition.—*The Church World*.

OUR LOVE OF WEALTH

I wonder if it isn't a fair statement that while we have indulged ourselves liberally in education, we have not done this so much for the sake of education itself or to add to the culture and graciousness of life, but because of the general belief that by educating ourselves and our children we have been making it more possible to win in the race for the acquisition of wealth.—*Harold L. Ickes, Secretary of Interior, Addressing the National Education Association Convention*.

The Church Unity Movement

One of the most significant features of the recent celebration of the Oxford Movement Centenary in the Anglican communion is the series of tractates issued by the *Council for Promoting Catholic Unity*, an association of learned Church of England clergymen.

A review copy of Tractate Number VIII has just reached our desk. It is entitled: "What are We to Say?", and is the joint production of the Reverend H. J. Fynes-Clinton, M.A. and the Reverend W. Robert Corbould. The titles of the preceding seven tractates are sufficiently significant to indicate their nature, the general theme of the tractates being THE CHURCH OF ENGLAND AND THE HOLY SEE. Here is the list: Tractate Number 1: *What do the Celtic Churches Say?* by the Reverend Silas M. Harris, M.A.; 2: *What does the Anglo-Saxon Church Say?* by Reverend J. G. Morton Howard, M.A.; 3: *What do the General Councils Say?* by the Reverend S. H. Scott, D.Phil., B.Litt.; 4: *What did the Church of England Say?* by the Reverend J. G. Morton Howard, M.A.; 5: *What does the XVI Century Say?* by the Reverend Spencer Jones, M.A.; 6: *What do the English Divines Say?* by the Reverend L. F. Simmonds, M.A.; 7: *What do the Tractarians Say?* by the Reverend Spencer Jones, M.A. *

The writers of the Oxford Movement Centenary Tractates are able and scholarly exponents of the *Jure Divino Primacy* of the Holy Roman See and they have made a valuable contribution to the literary evidences in support of the Chair of Peter as the divinely constituted Center of Catholic Unity.

By way of review we quote from the Foreword of Tractate Number VIII, "What are We to Say?", written by the Rev. H. J. Fynes-Clinton.

"A Manifesto dated October, 1932, issued for signature by members of the clergy of the Church of England, criticized two tendencies in the Anglo-Catholic Movement of to-day, namely, its departure in large measure from the ideals of the Tractarians, especially in its tolerance and even encouragement of those surrenders of traditional Catholic

* The Oxford Movement Centenary Tractates can be obtained, post free, from the Rev. G. S. Dunbar, 12 Woodstock, Rd., Bedford Park, W. 4, London, England. Price 1 Shilling each.



St. Peter's at Rome. The Seat of Christ's Vicar on Earth, Pope Pius XI.

theology summed up under the name of Modernism, and in its acquiescence in, and even conscious aim of, consolidating a non-papal Catholicism.

"Constructively it asserted that the inevitable end of the Catholic Revival is the corporate return of the English Church to communion with the Holy See, and that this is the aim for which it is the duty of all Catholics to strive.

"To this 350 signatures were appended. The appeal of the Committee for promoting the Church Unity Octave in 1933 stated this position in still more definite language and received the signed support of over 760 priests with the approbation of some Bishops and others in high position.

"These signatures show a widespread discontent with these tendencies and a resolve that nothing but ultimate reunion with the Holy See can be regarded as a satisfactory or possible end to the Oxford Movement.

"This action has been followed by the present series of Tractates designed to recall to the consciousness of our people the historic connection of the English Church with her Mother, the Holy See, and her true mind for the first thousand years of her existence, as expressed in the laws, doctrines and practice of every period; as expressed, too, in the teaching and events of the Ecumenical Councils to which she officially appeals; and as maintained, although much obscured by Protestant influences, in the continuity of the teaching on these subjects of some of her greatest Bishops and scholars, and in the efforts made for reunion throughout the period since the Reformation."

This statement of the rector of St. Peter Magnus, London Bridge, is exceedingly momentous. That the Manifesto of October, 1932, should have secured 350 signatures among the clergy of the Church of England, and that the appeal of the Committee for Promoting the Church Unity Octave in 1933 containing the same statement in more definite language should have received the signed support of 760 clergy in the Church of England shows a tremendous development of pro-Roman sentiment since THE LAMP was published in 1903, provoking *The Living Church*, the leading High Church weekly paper in the United States, to declare

that the Editor of *THE LAMP* stood absolutely alone in his pro-Papal position as an Anglican. And now, lo and behold, as many as 760 clergymen of the Church of England subscribe to the same belief.

It would be difficult to find anywhere in the files of the Catholic Truth Society whether in England or America bolder or more learned Tracts in support of the papal claims than those put forth by these Oxford scholars occupying positions of importance in the Anglican body. How can the clergy of the Church of England become more and more permeated with the faith of their forefathers in the Papacy as a Divine institution, and that the successors of St. Peter carry universal jurisdiction over all the sheep of Christ by the commission of the Divine Shepherd Himself—we say, how can they go on accepting and believing this *ex animo* without its producing ultimately the submission of themselves and their flocks to the sovereign rule of the Vicar of Christ? Some have talked of the Oxford Movement as a spent force. It can hardly be that with the leaders in ever increasing numbers heading the movement towards its divinely intended *terminus ad quem*, namely Communion with Rome.

FAITH'S FINAL BATTLE TO BE WAGED AROUND THE CATHOLIC CHURCH

"I believe that a great and perhaps the final fight for faith is at hand, but I expect it to be fought most fiercely around the Roman Church; only I want to be near the standard and to fight alongside those who know what the fight is about," says Dr. W. Orchard, former Nonconformist minister, recently received into the Catholic Church, in his book "From Faith to Faith."

Dr. Orchard entered the Church in Rome a little more than a year ago after many years as a prominent Non-conformist preacher. The present volume gives the story of his life and the reasons for his submission to the Church.

Referring to his early experience, Dr. Orchard speaks of the indifference of his childhood and of his religious conversion during a Presbyterian mission, when he was 17 years old, which he compares with that of Newman, who in his early years became "luminously certain of God and his own soul." Dr. Orchard writes that he is "compelled to bear witness to his also having passed through a stage of conversion in early youth, the reality of which he has seen no reason to doubt, and less now than ever, and yet has come to be equally convinced that his Evangelical conversion involved and necessitated a further, and a Catholic conversion."

As minister of King's Weigh House Church, Dr. Orchard was long an advocate of what he termed the union of the churches on a "free" Catholic basis. He speaks of his first realization of the need of Catholic unity and supernatural faith as having come to him during the critical years of the World War, when, as a member of various British religious committees, he was in touch with similar groups in Germany desirous of bringing to an end the hostilities of the war.

Of this experience, Dr. Orchard writes: "If any-

one cares to unearth a copy of 'The Outlook for Religion,' he will see that I come down finally on the need for a New Catholicism; a religion which would not only be Catholic in the sense of being international, but would be supernatural in its basis and sanctions, as well as possessing a workable organization with a central command; for this argued that the Papacy provided a model, even though I thought Catholicism needed to be purged from conventionalism and the Papacy constitutionalized. It is not, therefore, remarkable, that I should have thought at that time of appealing to the Pope, especially as I had been in touch with the tiny little 'Catholic Peace Society,' and through that had learned what things Benedict XV. had been saying, for they had been almost entirely suppressed by the English papers."

It was 40 years from the time of Dr. Orchard's early conversion till his reception into the Church. In the King's Weigh House church he was preaching pacifism during the war and was sympathetic to the tenets of Socialism. He describes how he found in the Catholic Church the true basis of peace and of genuine reform.

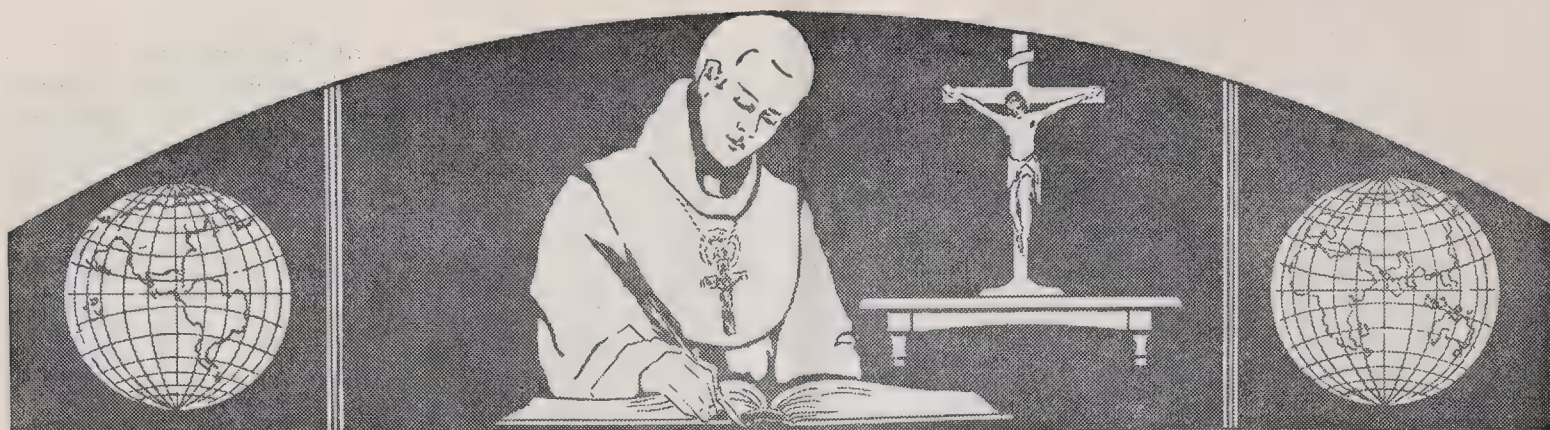
Dr. Orchard takes up the issues between Evangelicalism and Catholicism, pointing out in conclusion that "everything save Rome is standing on a slippery slope; that alternative, as the history of Protestantism shows, is division, confusion and uncertainty." He then goes on to discuss various Protestant objections to the claims of the Catholic Church, such as the apparent aloofness of the Church, the charge of obscurantism, and the corruption "that has often prevailed, and is still believed to exist in the Church."

"The truth is," he writes, "that the Roman Catholic system, whether considered morally, intellectually or institutionally, is too strict for the careless, its standards too exacting for the slothful, and its concerns too wide for irresponsible individualists to be willing to shoulder."

CANTERBURY ECHOES THE VOICE OF ROME

Although it is now some months since the Archbishop of Canterbury supported with voice and pen the call of the Vicar of Christ to all Christian men to celebrate this year the Nineteenth Centenary of the Passion and Death of our Divine Redeemer, it is not too late to quote the words of the Archbishop as they were published in the April number of the *Canterbury Diocesan Gazette*:

"This year may rightly be regarded as the nineteenth centenary of the Crucifixion. At a time when a new sense of the unity of human life, past and present, inspires the observance of all sorts of centenaries, it would be strange indeed if a centenary of the greatest event in the world's history were not very specially marked. It ought to give a fresh emphasis to all the Christian's yearly commemorations of the Cross. The fact that His Holiness the Pope has called the faithful of the Roman Church to observe this 1933 as a Holy Year may well be used as an opportunity, surely most welcome in the midst of our deep divisions, of joining with a great multitude of our fellow-Christians throughout the world in a united, reverent, and thankful remembrance of the Supreme Act of the world's redemption."



Multum in Parvo

A Chapel in Kent, England, dating from the days of the Normans, and one of the very few pre-Reformation churches in England which have never been used for Protestant worship, has just been restored and Mass is now offered there after a lapse of over five hundred years.

Considerable feeling was aroused in Ireland as a result of an attempt by an English woman physician to have the British Medical Association at its meeting in Dublin recently, initiate legislation on the question of permitting the teaching of birth control. In the opinion of the "Irish Catholic" this is but another indication that the paganism which is rotting away the moral fibre of present-day England is making headway among her medical practitioners.

Massachusetts and Rhode Island have gone into action—Catholic Action—to put a stop to the nonsensical and immoral "dance-marathon" exhibitions which had for a time flourished, but which eventually aroused the decent element to protest against the disgraceful exhibitions. In the cities of Mt. Vernon and Yonkers, N. Y., not long ago, the Commissioner of Public Safety, as soon as it became known that arrangements were being made for such exhibitions, promptly ordered the promoters to clear out.

A vivid idea of the appalling havoc of the late World War can be gleaned from figures recently published in the Congressional Record at the instance of Senator Hatfield of West Virginia. The figures were compiled by a German statistician who estimates that

the World War resulted in casualties of 11,000,000 killed and 19,000,000 maimed, with an expenditure of more than \$500,000,000,000, a sufficient amount of money to buy a \$2,500 home in a five acre plot, with \$1,250 worth of furniture, for each and every family in the United States, Canada, Australia, England, Belgium, France, Russia and Germany, and in addition a hospital, university, and schools, including the salaries of teachers, nurses, doctors, and professors, for every group of 20,000 inhabitants.

In a trenchant plea for organized effort for the propagation of the Catholic Faith in the Southern States which he made before the newly established Apologetic Institute at the Catholic University a few weeks ago, the Bishop of Natchez, Most Rev. Richard Gerow, declared that "eight or nine years ago it would have been practically useless to attempt to convert the South. The people were rabidly anti-Catholic. Then came the Presidential campaign of 1928. This campaign, besides revealing the bigotry of the South, helped the Church. In order to defend the Catholic candidate, the party supporting him had to explain Catholic doctrines. As a result, through speeches and articles the South came to realize for the first time the real meaning of Catholicity. Today, Protestant ministers and people are seeking the friendship of Catholics."

In the presence of two Bishops, over a score of priests, and a concourse of people numbering many thousands, a beautiful church was blessed recently at Gurteen, County Galway, Ireland. The church was erected in memory

of a young priest, Father Michael Griffin, who was murdered by the so-called "Black and Tans" of England just previous to the establishment of the Irish Free State.

Announcement has been made that the Government will issue a special five cent stamp to be on sale in Chicago on October 18th and elsewhere the following day, in commemoration of the 150th Anniversary of the admission to American citizenship of General Thaddeus Kosciuszko, the Catholic Polish patriot of Revolutionary War fame.

Directors of our Parochial Schools should find food for thought in the statement of Rev. Father John McCleary, S.J., of Augusta, Ga., which has received publicity in the Catholic press during the past few weeks. Father McCleary writes: "I notice in the forum a plea for free text books in our Catholic schools. Unless I am deceived the Catholics in the East are asleep. When Senator Long ran for governor of Louisiana one of the planks in his platform was 'free text books.' When elected he said free text books meant free text books for all the children of Louisiana. He was fought through the courts of the state and the case was finally taken to the supreme court of the United States. Chief Justice Hughes in handing down the decision said that free text books do not benefit the school but the children and that the children going to private schools have just as much right to them as children going to the public schools. Our Catholic children in Louisiana are now enjoying the free text books and free bus rides to and from school."

The Sisters of Mercy of Arizona have been willed the sum of \$150,000 by a physician, who, thirty-five years ago, was cured of tuberculosis. The bequest, according to the will, is to be used for the construction of a hospital "for tubercular patients of all religious beliefs."

Discovery of an ancient Indian wooden armory, war masks and paddles of huge war canoes used by the early Aleuts have been reported by Father Bernard Hubbard, the "glacier priest." His expedition uncovered the finds in ocean caves on an uninhabited volcanic island in the Aleutian chain. The implements were buried beneath fallen rock and debris.

A most inspiring and remarkable scene was witnessed in County Mayo, Ireland, on the last Sunday in July, when no fewer than thirty thousand people from all parts of Ireland and a large contingent from the United States took part in the annual pilgrimage to the famous Mount, Croagh Patrick—"the Sinai of Ireland."

It is reported that the Methodist Episcopal Church is folding its tents and retiring from its activities in France. Five churches, three schools and the Methodist Memorial in the Rue Denfert-Rochereau, Paris, are to be closed as an economy measure. "This news," comments the Catholic News of New York, "is not surprising to anyone who has kept track of Protestant missionary endeavor in countries almost wholly Catholic. Twenty years ago our American Methodist friends were boasting of what they were going to accomplish in Rome itself, although Arthur Brisbane cynically told them they could put into a taxicab all the Italians they would make Methodists. Apparently this was one time Mr. Brisbane's predictions came true, for we haven't heard much of the Methodist mission in Rome lately."

The Austrian government has destroyed an old established center for creating unrest and inciting the people. The Austrian League of Free-thinkers, founded in 1887, has been dissolved by decree of the ministry. In giving the reasons for this step the decree points out that the league derided in an unheard of manner the tenets, rites and institutions of the

Catholic Church, and disturbed religious peace.

The forthcoming National Conference of Catholic Charities which is to assemble in New York City on October 1st at the invitation of Cardinal Hayes, will, it is declared by His Eminence "point the way to an era of social reconstruction in which the lessons drawn from the trials of the past may be used to build a firm defense against their recurrence."

Deploring the growing tendency here in America towards divorce, Judge Louis L. Brown of the Georgia Superior Court expressed the opinion that remarriage should not be allowed to those who have been divorced. "If a man or woman had only one chance," he asserted, "marriage would be approached with more serious thought."

With the gratified approval of the Archbishop of Chicago, Cardinal Mundelein, missions are to be given, one each week, in the churches of the archdiocese beginning this month and continuing for the next twelve months, in anticipation of the episcopal silver jubilee of the Cardinal.

Addressing the gathering of the International Federation of Business

and Professional Women at Chautauqua, N. Y., on July 25th, Mrs. Franklin D. Roosevelt, wife of the President of the United States, declared that "religion is not a theory, but a way of life" and that there must be a revival of religion if the new social code is established. "We cannot succeed in any other way," she said, "for our plans are based on sacrifice on the part of the individual for the benefit of the many. We must have cooperation. This new social code, therefore, must fit in with religion. If we are to live successfully in this new world we must make religion a vital, living thing—not a theory, but a mode of living, a way of living."

The second Harvard Archaeological Mission to Ireland, conducted by Dr. O'Neill Henaken, H. L. Morris and Emery Goddard, has excavated two graves of the bronze age at Ballyglass, County Mayo. One held a cremated body, and the other a skeleton of an old woman.

An item in a London paper an- nounces that it is proposed to round out the commemoration of the Oxford centenary by "canonizing" thirty-nine Anglican saints. The names of those to be raised to the new dignity are not made known but it is stated that "a



A Frequent But Unforgettable Scene at Lourdes. Benediction of the Blessed Sacrament is Bestowed Upon the Faithful Who Have Come From All Corners of the World to Pray for the Amelioration of Their Ills at This Famous Shrine. Among the Pilgrims This Year Were 350 Americans Who Traveled to Lourdes Under the Leadership of Monsignor Gorman of Brooklyn, N. Y.

book is about to be issued containing special Masses for the thirty-nine saints, to be said annually. They do not include John Henry Newman, one of the pioneers of the Oxford Movement, but as he died a Cardinal of the Church of Rome the decision has, in courtesy, been left to the Roman authorities."

The town of Wilkesburg in Pennsylvania, is not the only town in which the despicable practice of discriminating against Catholic teachers is carried on, and few indeed are the men in the public life of such towns who have the decency and courage to denounce the bigotry which deprives Catholic citizens of their rights. But we are glad to see that in Wilkesburg at least there is an American, Mr. Rex Newton, a Presbyterian, who can and did express his disgust at the display of bigotry in the selection of teachers for the local public schools. Addressing a meeting of the Wilkesburg Tax Payers Association, Mr. Newton said: "I want to stop this whispering campaign once and for all, and I'm going to say things that will make the intolerant wince. Of 200 or more teachers in the Wilkesburg public school system, not one is of the Catholic faith. Let's be fair—if we exempt Catholics from teaching in our schools, then let us exempt them from paying taxes to support those schools."

The recent reception into the Catholic Church in England of Mr. Arnold Lunn, noted author and critic, has created considerable interest and comment among adherents of every religious belief. Mr. Lunn is the son of Sir Henry Lunn, who is active in promoting religious unity among Protestant bodies. The son was born in 1888, and married Lady Mabel Stafford-Northcote, sister of the Earl of Iddesleigh, another convert. Arnold Lunn made a considerable reputation with his book, "Roman Converts," wherein he endeavored to discover temperamental and other motives in the conversion of such outstanding men as Cardinal Newman, Fr. Ronald Knox and Mr. G. K. Chesterton. Two other volumes of his which attracted attention and controversy are "The Flight from Reason," and "Is Christianity True?" Mr. Lunn, like Dr. Orchard, was a Nonconformist before his conversion.

Hiruoki Kawai, the Japanese Minister to Poland, died on August 16th., shortly after having embraced the Catholic faith. He was baptized by the Papal Nuncio.

The National Socialists of Germany have agreed that the Lutheran and Reformed churches, and also the Methodists, Baptists, Congregationalists and the Evangelical Association, are to be preserved, but all they have in common is to be emphasized to such an extent that a virtually unified Protestant Church will result from the reform.



His Excellency, Archbishop Edward Mooney, D.D., a Native of Youngstown, Ohio, and for Some Years Apostolic Delegate to Japan.

The appointment of Archbishop Edward Mooney, Apostolic Delegate to Japan, as Bishop of Rochester, N. Y., has been announced by the Apostolic Delegate to the United States.

Archbishop Mooney will succeed the Right Rev. J. F. Hern, who died a few months ago.

The new Rochester Bishop was the first native-born American to receive appointment as Apostolic Delegate. He was sent to Japan in 1930 after serving five years with the American College at Rome. Earlier he was associated for many years with the Diocesan Seminary at Cleveland. He will retain the title of Archbishop, although serving as Bishop of Rochester.

Miss Doreen Smith, the novelist, who became a Catholic in 1927 after

being trained in an Anglican missionary college, has entered the Carmelite Convent at Wells, England. Miss Smith wrote four novels—"Quest," "East Wind," "Lonely Traveller" and "The Gates are Open." The last named was published a few weeks ago.

A striking appeal for Russian famine victims, who he declared were likely to be numbered once more by the million, was made on August 18, by Cardinal Innitzer, Archbishop of Vienna.

"In an hour whose deep seriousness must awaken a sense of responsibility in all mankind," said the Cardinal, "we feel the necessity of calling on public opinion throughout the world for help. Famine in Russia threatens members of all religions and all races equally.

"Famine conditions there are accompanied by such cruel phenomena of mass starvation as infanticide and cannibalism. In the interest of the eternal laws of humanity and charity, the undersigned raises his voice and appeals to all those organizations and centres in the world which work in serving humanity and justice in order that they can undertake, before it is too late, a general plan of rescue on a basis above nationality and above religious affiliation for those who are threatened with starvation in Russia." The New York Times on August 4th commenting on a news report from Russia ascribed the slow movement of the Russian harvest work as due to "physical weakness and lethargy as a consequence of the prolonged food shortage in certain sections."

Among the notable ecclesiastical events during the past month was the appointment of Rev. Dr. Charles Hubert LeBlond, director of Catholic Charities and Hospitals of the Diocese of Cleveland, to be Bishop of the diocese of St. Joseph, Mo.; the appointment of the Very Rev. Emile Yelle, noted Sulpician and Superior of the Grand Seminary, Montreal, to be Titular Archbishop of Arcadiopolis and Coadjutor Archbishop of St. Boniface, Canada.

Very Rev. Charles L. Souvay, C.M., former rector of Kenrick Seminary in St. Louis, Mo., has been elected Superior General of the Vincentian Fathers. Though French by birth, Fr. Souvay has spent almost his entire priestly life in the United States.

GRAYMOOR ANNALS

Society of the Atonement

The second of this year's Retreats for the Sisters of the Atonement began at the Mother-House on Sunday, August 6th. Sisters attending this Retreat came from as far as Texas, California and Alberta, Canada. The Retreat was conducted by the President of Holy Name College of the Friars Minor affiliated with the Catholic University at Washington, D. C., Very Reverend Stanislaus Woywod. On the morning of the Feast of St. Clare, Saturday, August 12th, seven Sisters of the Atonement made their final profession in a ceremony of great beauty and solemnity. The Sisters taking their final and perpetual vows are as follows: Sister De Chantal (before entering religion known as Miss Dorothy Caylor, originally from Luneberg, Germany); Sister Reparata (Carmela Melella, New York City); Sister Fidelis (Marie De Mello, originally from San Miguel, Azores and later from New Bedford, Mass.); Sister Cecilia (Theresa Gallagher, Tubbercurry, County Sligo, Ireland); Sister Catherine (Mary O'Meara, Washington, D. C.); Sister Mary Monica (Agnes Dillon, Buenos Aires, Argentina); Sister Mary Angela (Bridget Waters, County Galway, Ireland). These seven Sisters finely illustrate the catholicity of the church geographically speaking.

On the Feast of the Assumption, B. V. M., Tuesday, August 15th, a new Graymoor practice was inaugurated, namely the blessing of the waters at Indian Lake. At the boys' camp under charge of Frater John Baptist, S.A., the flotilla of boats assembled decorated with papal colors and bearing standards and banners of the Blessed Virgin, the Infant Jesus and the Saints. The boats were filled with Friars of the Atonement, Sisters of the Atonement and students of St. John's Atonement College. As the boats proceeded northward to the other end of the Lake appropriate hymns were sung, interspersed with decades of the Rosary. Arriving at the upper end of the Lake in front of the Sisters' Cottage and boat house, where more Sisters of the Atonement were assembled and a group of girls now occupying the cottage under the supervision of the Sisters, the boats formed a circle and with special prayers and sprinkling of holy water the Lake was blessed. The Church Unity Hymn composed by the Rev. J.

A. M. Richey, of Los Angeles, known in the Society of the Atonement as Father Saul, T.S.A., was sung in conclusion. The day was magnificent and the Lake under the bright sun was like a crystal mirror reflecting the beauties of the sky, not only the blue firmament with the floating islands of fleecy clouds but an aeroplane sailing overhead was distinctly reflected in the waters of the Lake.

This will probably continue to be an annual custom. It is an old Irish tradition that they who bathe in the waters of the sea, lake or river on the Feast of the Assumption will be cured of disease. Fortunately our Friars and students and the boys of Frater John Baptist's Camp are all in good health and, therefore, they could not demonstrate the truth of the tradition but we hope their many plunges into the waters of the Lake on the Feast of the Assumption will help to preserve the good health they are now enjoying.

For the first two weeks in August a Friar Minor, Father Paul Seibert, O.F.M., Pastor of Holy Cross Church, Clason Point, New York City, camped with one hundred and thirty boys on the shores of Indian Lake and one of the Capuchin Fathers from Yonkers had an encampment of boy scouts for some time also. We are glad to announce the good news that someone in far-away Arizona has volunteered to erect the Chapel of which we are so much in need in connection with our Friars' Cottage bearing the name of Our Lady of the Lake. Its erection will be begun immediately.

On Saturday, August 19th, at 9 A. M. in the Little Flower Memorial Chapel 3 Friar Clerics were professed and 12 graduates from St. John's Preparatory College last June were clothed in the holy habit of the Friars of the Atonement, also 3 lay brother aspirants, 15 in all. This was the largest number to be clothed at one time, in the history of the First Congregation of the Society of the Atonement. Very Reverend Paul James Francis, S.A., Father General, officiated assisted by Fathers Michael and Nathaniel, Father Vicar and Father Master respectively. The names of those professed and clothed were as follows: Professed: Frater Apollinaris Milano, S.A., Websterville, Vermont;



From left to right: Most Rev. Peter Bucys, Very Rev. Father General, S.A., His Excellency Archbishop-elect Alexandrof and Father Nicholas. Photographed at Indian Lake Prior to Bishop Bucys' Departure for Rome.

Frater Hugh MacDonald, S.A., Port Hood, Nova Scotia; Frater John Forest Best, S.A., London, Ontario, Canada. Those Clothed were: Frater Justin, Leo Edward Goodwin, Walpole, Mass.; Frater Henry, Henry Becigneul, Detroit, Mich.; Frater Bede, John Francis MacEachen, Port Hood, Nova Scotia; Frater Godfrey, Otto Gaborsky, Farmingdale, L. I., N. Y.; Frater Edward, Gerald F. Smith, Syracuse, N. Y.; Frater Thomas, James J. Condon, Bronx, N. Y.; Frater David, William Gannon, Brooklyn, N. Y.; Frater Timothy, James J. Donahue, Waterbury, Conn.; Frater Agnellus, Leroy Pichelle, London, Ontario, Canada; Frater Luke, James E. Fisher, Allentown, Penna.; Frater Adrian, John Carroll, Concord, N. H.; Frater Ignatius, John McDonough, Dorchester, Mass. The Lay Brother Postulants clothed were: Brother Vincent, Joseph M. McCaffery, South Lawrence, Mass.; Brother Fabian, Clarence Butterworth, Pittsfield, Mass.; Brother Basil, Stephen Kevish, Trenton, N. J.

In the afternoon of the same day at 3 o'clock (August 19th.) certain of the Friar Clerics gave a play in St. Mary's Hall, which was highly appreciated and enjoyed by the large audience, and more especially by the relatives and near friends of the eighteen who had been professed or clothed in the morning. The title of the play was "The Man in the Shadow."

Sister Mary Monica, who entered the convent at Graymoor on May 4, 1925 was solemnly professed on August 12th. Sister Mary Monica is the mother of Sister Mary Ludwina of the Sisters of the Poor, Cincinnati, Ohio and of Sister Lucy, a Dominican of the Perpetual Rosary, Union City, N. J.—*The Tablet*.

STUDENTS' BREAD

A legacy and some substantial contributions to the Students' Bread Fund as shown in the Treasurer's report for July makes most cheerful reading. When it is remembered that over one hundred fine young men are depending on the contributions to this Fund for their daily sustenance while they are studying and preparing themselves to become missionary Friar Priests, it will be apparent that this Fund is, humanly speaking, our chief reliance in meeting the bills of the grocer and the butcher, etc., so its ebb and flow is a matter of constant concern.

We are grateful indeed to the friends whose charity expressed by contributions to our Students' Bread Fund enables us to assist so many pious youths to bring to fruition their God-given vocation to the holy priesthood.

Treasurer's Report For July

Previously Reported: \$4,321.32. Mrs. L. D., N. Y., \$1; H. M. D., Cal., \$1; F. L., Wis., \$19; N. R. P., Mich., \$150; E. B. H., Md., 51c; M. M. B., Pa., \$5; Mrs. C. C., N. Y., \$1; H. M. D., Cal., \$2; Mrs. L. B., Md., \$3; K. M., N. Y., \$5; Miss M. D., N. Y., \$10; M., N. Y., \$10; T. D., Md., \$1; T. M., N. Y., \$2; H. S., N. Y., 50c; J. A. S., Pa., \$4; O. O'H., Ia., \$1; Miss A. N., Wis., \$2; Mrs. J. K., Pa., \$2; T. F. J., \$6; C. C., \$1; L. D. M., Pa., \$250; F. J., Conn., \$1; M. G., N. Y., \$5; Anonymous, \$198.44; Estate of Rose A. Moser, \$507.11. Received during July, 1933: \$1,188.56. Grand Total: \$5,509.88.

GRAYMOOR BURSES

The new day has not yet dawned for the up-building of Graymoor Burses. Activity in this line still languishes. Sacred Heart Burse No. 3 commands the largest patronage which is quite as it should be. We are glad to note that our readers have not entirely forgotten John Reid Burse No. 2 (Brother Philip). This Burse once rivalled that of St. Anthony, so popular was Brother Philip among our readers. Saint Anthony's No. 3 Burse does not record an advance this month although the amount contributed towards it is larger than any other Burse.

COMPLETED BURSES

SACRED HEART, No. 1; SACRED HEART, No. 2; HOLY SPIRIT, ST. PETER, ST. FRANCIS, ST. ANTHONY, No. 1; ST. ANTHONY, No. 2; OUR LADY OF LA SALETTE, ST. AGNES, POOR SOULS, No. 1; POOR SOULS, No. 2; JOHN REID, HANNAH MEMORIAL, JULIA MALONEY, ROBERT FARRELL MEMORIAL, LITTLE FLOWER, HOLY TRINITY.

UNCOMPLETED BURSES

- (1) St. Paul: Total, \$4,115.00.
- (2) John Reid (Brother Philip) No. 2: Anon., N. Y., \$1; M. N., N. Y., \$1; S. B., Pa., \$5. Total, \$4,015.64.
- (3) All Saints: Total, \$3,522.67.
- (4) St. Patrick: Total, \$2,922.00.
- (5) Our Lady of the Atonement: Mrs. A. J. M., Ia., \$1. Total, \$2,508.46.
- (6) St. Francis Xavier: Total, \$2,393.15.
- (7) Sts. Simon and Jude: J. M., N. Y., 50c; M. M., N. Y., \$1.50; L. K., O., \$1; W. C., N. Y., \$1. Total, \$2,289.97.
- (8) St. Joseph: M. W., N. Y., \$1. Total, \$2,160.65.
- (9) Sacred Heart, No. 3: Mrs. J. C., N. Y., \$1; W. C., N. Y., \$1; Mrs. J. S., N. Y., \$4; J. A., D. C., \$5; I. H., O., \$1; Mrs. M. R., O., \$1; L. K., O., \$1. Total, \$2,023.36.
- (10) Our Lady of Lourdes: Total, \$1,611.53.
- (11) St. Francis of Assisi: Total, \$1,545.74.
- (12) Sacred Shoulder of Our Lord: Total, \$1,428.60.
- (13) Pius X: D. D., N. Y., \$10. Total, \$1,307.25.
- (14) Our Lady of Perpetual Help: A. W., \$1. Total, \$1,275.22.
- (15) Hope: Total, \$1,112.28.
- (16) St. Rita: L. M., Mass., 50c. Total, \$1,090.13.
- (17) St. Christopher: Total, \$1,023.44.
- (18) St. John the Baptist: Total, \$896.00.
- (19) Father Drumgoole: Total, \$800.00.
- (20) St. Anne: Total, \$745.85.
- (21) Immaculate Conception: Total, \$644.50.
- (22) St. Anthony, No. 3: M. E. R., N. Y., \$93.15. Total, \$506.92.
- (23) Holy Souls: Total, \$369.92.
- (24) Holy Child Jesus: Total, \$303.03.
- (25) St. John the Divine: Total, \$276.00.
- (26) Little Flower, No. 2: Total, \$275.75.
- (27) Precious Blood: D. O'K., N. Y., \$1. Total, \$253.10.
- (28) St. Margaret Mary: Total, \$248.95.
- (29) St. Gerard Magella: Total, \$243.34.
- (30) St. Michael: Total, \$233.00.
- (31) Five Wounds: Total, \$221.00.
- (32) Blessed Sacrament: Total, \$205.00.
- (33) Holy Family: Total, \$171.05.
- (34) Our Sorrowful Mother: Total, \$168.00.
- (35) Our Lady of Prompt Succor: Total, \$136.48.
- (36) Holy Spirit, No. 2: Total, \$113.50.
- (37) Most Holy Trinity: \$69.00.
- (38) St. Blaise: Total, \$42.55.

Who Will Think of You?

EDITOR'S FOREWORD: *Now that the New St. Christopher's Inn, the construction of which by the Brothers Christopher themselves has gone steadily forward during the four years of depression, approaches completion, the problem of how to feed these guests of Providence remains acute. In the article which follows Father Anselm will explain to our Readers his plan for solving this problem, not for 1933 and 1934 only, but for the years to come.*

Let Graymoor think of you on your birthday, when you die, and hereafter.

Let us tell you how!

Most of our LAMP Readers are aware of the fact that the feeding of the Brothers Christopher at Graymoor is a big problem. Last year we gave out 125,000 meals and we figure that we shall need 150,000 for this year. Who would refuse something to eat to a poor, hungry, homeless and jobless man, especially when these Poor of Christ come to us weary, footsore, broken in spirit and sometimes even in health?

Yes, you can help them and at the same time have yourself remembered perpetually. You can do it by purchasing a Meal-bond in your name, in denominations of \$100.00, \$200.00, \$500.00, and \$1,000.00 or more. The interest from these bonds at 5% which the Rock of Peter Foundation has guaranteed, will feed these Poor of Christ perpetually in your name!

For instance, a \$100.00 Meal-bond will enable us to give out 40 meals a year and still your principal will remain intact.

On the birthday of the Bond-holder we will send him or her a coupon which will first congratulate the donor on that memorable occasion, also assuring him that he is being remembered in our prayers, particularly at Mass on that day. Furthermore, there will be an acknowledgment of the number of meals his bond has enabled us to give our Brothers Christopher during the past year. This will continue on each birthday as long as the Benefactor lives.

At the time of their death—and this is what we

think is the biggest feature of the Meal-bond—a set of Gregorian Masses will be said for everyone purchasing a Bond. If the amount of the Bond is \$500.00, two sets of Gregorian Masses will be said. For \$1,000.00 three sets will be said.

At the same time just think what a help it will be to our missionaries to be able to send them many such Masses to help them in their self-sacrificing missionary work. Our Bond-holders will also be remembered by the Brothers Christopher in the recitation of the Rosary. Besides, think of the missionary work that will be done, not only by having these men attend Mass but also by the opportunity given them to go to Confession and Holy Communion at St. Christopher's Inn. As a matter of actual experience we can assure our Readers that not only do these Poor of Christ

of their own free will attend Mass in large numbers but many receive Holy Communion every day and almost all of them approach the Sacraments occasionally. The number who receive Holy Communion on Sunday morning almost rivals that of the Friars, Novices and College Students.

Anybody can buy one of these Meal-bonds because they can be had on the installment plan. No amount will be too small nor too

large. Furthermore the names of the bondholders will be placed in the St. Christopher's Altar where they will be daily remembered in the Mass.

When a Bond is being purchased on the installment plan and some misfortune, which God forbid, should occur to the purchaser, there will be no obligation to complete the Bond.

For further information please write to Rev. Father Anselm, S.A., St. Christopher's Inn, Graymoor, Garrison, New York.

NOTICE!

We respectfully urge subscribers when changing their address to drop us a penny postcard with both new and old addresses, at least two weeks in advance of the date when the change is to take effect as the Postal Authorities charge us two cents for each notification.



Hungry, Unemployed!



St. Anthony's Corner

ST. ANTHONY'S TITHE CLUB

We have just received the two following letters both of them dated August 22nd:

"Reverend dear Father:

Kindly forward as soon as possible applications for the Tithe Club and Union-That-Nothing-Be-Lost. Have been unable to save any money so thought I would ask St. Anthony to assist me."

Jersey City, N. J.

A. C. McM.

"Reverend and dear Father:

Please send me details about the so-called Tithing Club. I have a small business and for the last two weeks I am not even making expenses. Some time ago I read in The Lamp about the Club but did not pay any attention to it."

Chicago, Ill.

H. M.

Further information in regard to the Tithe Club seems to be in order. There was a time years ago when St. Anthony's Tithe Club, with headquarters at Graymoor, boasted of something like a thousand members. During the period of financial depression, like so many other organizations, it has declined in membership. New recruits to take the place of those who have fallen away through stress of adversity will be welcome.

About 3500 years ago Jacob, as a penniless fugitive fleeing from the wrath of his brother Esau, saw a vision in the night of a ladder let down from Heaven upon which ascended and descended the angels of God and standing above the ladder he beheld the Lord.

"And Jacob, arising in the morning, made a vow, saying: 'If God shall be with me, and shall keep me, in the way by which I walk, and shall give me bread to eat, and raiment to put on, and I shall return prosperously to my father's house: the Lord shall be my God; and of all things that Thou shalt give me, I will give tithes (a tenth) to Thee.'"—(Genesis 28, 18-22).

Later God enjoined through the Mosaic Law that the Israelites should pay tithes and first fruits in recognition of His divine sovereignty over all they had. *"All the tithes of the land, whether of corn, of the fruits of trees, are the Lords, and are sanctified to Him. Of all the tithes of oxen, and sheep and goats that pass under the shepherd's rod, every tenth that cometh shall*

be sanctified to the Lord. These are the precepts which the Lord commanded Moses for the children of Israel in Mt. Sinai." (See Leviticus 27, 30-34). Moreover God promised that if the people faithfully paid their tithes he would bless and prosper them accordingly. The promise is contained in the Book of Proverbs (III: 9-10). *Honor the Lord with thy substance and give Him of the first fruits; and thy barns shall be filled with abundance, and thy presses shall run over with wine."*

The greatest living example of the fulfilment of this promise is John D. Rockefeller, who imitated Jacob in this regard when he was a young man earning a very small salary, and the explanation of the Rockefeller Foundation, which now amounts to nearly Six Hundred Millions, and other millions given away by Mr. Rockefeller for religious and charitable purposes are present day evidence that he has kept his promise.

We recommend to future members of the Tithe Club that they take a special interest in the Rock-of-Peter Foundation, the name of which was first suggested to us by the above named Rockefeller Foundation. If one single Tithe-Payer could amass in a life-time a Foundation of such vast proportions, what could not a legion of Catholic Tithe Payers do towards making the Rock-of-Peter Foundation a missionary and charitable agency of tremendous power?

DISAPPOINTED BUT NOT DISCOURAGED

CRYPT OF ST. ANTHONY'S GRAYMOOR SHRINE WILL NOT BE DEDICATED ON ST. FRANCIS DAY.

It is a genuine disappointment to us but by no means a discouragement when we announce that the Crypt of St. Anthony's National Shrine on the summit of the Mount of the Atonement WILL NOT BE READY FOR DEDICATION on the Feast of St. Francis of Assisi, October 4th, 1933.

Although there are many evidences abroad of a reaction having set in towards more prosperous times we are feeling more keenly at Graymoor even now the depression than at any previous period in its slow and painful development. Consequently we have not had the funds in hand to press on the building of the Crypt

to the point of completion although the work has never entirely ceased and is still making some progress.

Will not the Clients of Saint Anthony help us to continue the work at an accelerated speed so that the Crypt will be completely finished and ready for dedication on St. Anthony's Day next June which will be just three years since the laying of the cornerstone. It would be a tremendous help if four individuals could be found to assume the cost of the four chapels which remain unspoken for. One Thousand Dollars would finish each of these Chapels and equip them with a Memorial Altar and all other furnishings.

ST. ANTHONY'S NOVENA AND GRAYMOOR'S COMMISSARY

The summer vacation season having come to an end, the Mount of the Atonement has been the scene of redoubled activities with the return of a full complement of students to St. John's College, and these, together with the Friar Clerics, the Novices and Tertiaries make up a very large family which must be fed and cared for.

Then there are the Brothers Christopher (the men out of employment.) In spite of the NRA they are still with us from one hundred and twenty-five to one hundred and fifty strong.

As our Readers know, St. Anthony of Padua has been our Graymoor Commissary for many years and to him we have looked for our daily bread, and never have we looked in vain, nor do we anticipate that he will fail us in the future. Nevertheless, we beg our Readers indulgence for reminding them that the beloved Saint of Padua does not ordinarily transcend the ways of Divine Providence by raining bread from Heaven and he must depend on the charity of his faithful Clients to supply it. The way he does it is to intercede with God to grant the spiritual or temporal requests made by those who, in return, will give evidence of their gratitude by giving alms to the missionaries or to the poor.

One of our most treasured traditions and a source of joy and consolation has been the way St. Anthony answers the petitions of those having recourse to his intercession through the medium of the PERPETUAL NOVENA at his Shrine at Graymoor. We receive very many letters expressing gratitude, to only a few of which we can give space, but they are synonymous of the many.



South End of the Crypt—St. Anthony's National Shrine.

Drawn by H. Groneman

We will be happy to receive petitions for the PERPETUAL NOVENA not only from our Readers but from their friends as well.

Address petitions to: Franciscan Friars of the Atonement, St. Anthony's National Shrine, Graymoor, Garrison, N. Y.

EXPRESS GRATITUDE TO SAINT ANTHONY

Mrs. G. J., Perth Amboy, N. J.: I am a non-Catholic but have great faith in the goodness of St. Anthony as he has obtained favors for me, and I now ask your continued prayers for three intentions I have in mind.

L. C., Bradford, Mass.: In grateful appreciation of the aid given me by St. Anthony in securing payment of a sum of money owed to me, I send an offering to the good Saint's Bread Fund for the Poor.

Mrs. E. K., Castlehill, N. Y.: In gratitude for a favor received through St. Anthony's intercession through the Novena at Graymoor I send herewith a stipend for a Mass in his honor.

Mrs. C. P. H., Charleston, S. C.: During the past month I lost a very dear possession, a Rosary that I valued highly. After much fruitless searching, I begged St. Anthony's help promising an offering to his Bread Fund at Graymoor in thanksgiving if it were found. Of course, it was not long after that the rosary was found and I am therefore fulfilling my promise.



Prayer for Our Sanctification

Beloved Sons and Daughters of the Atonement:

One of the most constant and oft-repeated petitions we make to Our Lady of the Atonement at Graymoor is for the greater SANCTIFICATION of the Children of the Atonement, and they embrace of course all the members of the Rosary League.

In the prayer which Our Divine Redeemer addressed to His Father in Heaven on the night of His Betrayal He pleaded not alone for His Disciples but for those that should believe in Him through their preaching, which no doubt includes even us: "Father, SANCTIFY them in truth. My Word is truth. As Thou hast sent Me into the world, I have also sent them into the world, and for them do I SANCTIFY Myself that they also may be SANCTIFIED in truth and not for them only do I pray but for them also who through their word shall believe in Me."—(St. John, 17-20). St. Paul addressing himself to the Christians in Rome told them that they were all of them "CALLED TO BE SAINTS" and if that was the vocation of the Roman Christians it is our vocation also.

EVERY MEMBER OF THE ROSARY LEAGUE IS CALLED
TO BE A SAINT

Perhaps this may be news to you. It is quite possible that you never so much as dreamed that God expected you to be a saint but there is no doubt about it, HE DOES. Not only did Our Lord pray to the Father that you might be sanctified, which means literally that you might become a saint, but St. Paul tells us plainly that "God's will" for us is "OUR SANCTIFICATION," that "EVERYONE OF US SHOULD KNOW HOW TO POSSESS HIS VESSEL IN SANCTIFICATION." (I. Thessalonians iv. 4). Every one of us hopes to get to Heaven but we ought to know absolutely that we must become a saint before we can enter the gates of heaven. The New Testament tells us to "work out our salvation with fear and trembling" and our salvation means OUR SANCTIFICATION. If this process of SANCTIFICATION is not completed at the time of our death then we go to Purgatory to be purified as gold is tried in the fire. LET US BE DILIGENT IN THE WORK OF OUR SANCTIFICATION AND MAKE THAT THE CHIEF BUSINESS AND EFFORT OF OUR LIVES.

Although, as Christians and Children of the Atonement we are all truly called to be Saints, yet

THE SAINTS IN HEAVEN WILL NOT BE ENTIRELY ALIKE.

St. Paul says, "There is one glory of the sun, another glory of the moon, and another glory of the stars, for one star differeth from another star in glory; so also is the resurrection of the dead," and he might have added: in Heaven one saint differeth from another saint in glory.

In the Book of Apocalypse St. John thus describes the QUEEN OF SAINTS, Our Lady of the Atonement: "There appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Apoc. xii, 1); he makes mention also of the Apostles, the four and twenty Ancients, the martyrs, who shed their blood as confessors of the faith. After telling of those saints, signed in their foreheads by the angel of God out of the twelve tribes of Israel, St. John continues: "After this I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands." (Apoc. vii, 9). In the 14th chapter St. John describes

THE VIRGINS WHO FOLLOW THE LAMB WHITHERSOEVER HE GOETH

These constitute an illustrious company among the Saints and the description given of them constitutes one of the most striking passages in the entire Book of Apocalypse.

"And I beheld, and lo a Lamb stood upon Mount Sion, and with him an hundred forty-four thousand, having His Name, and the Name of His Father, written on their foreheads. And I heard a voice from heaven, as the noise of many waters, and as the voice of great thunder; and the voice which I heard, was the voice of harpers, harping with their harps. And they sang, as it were, a new canticle before the throne, and before the four living creatures, and the ancients; and no man could say the canticle, but those hundred

forty-four thousand, who were redeemed from the earth."

These are generally understood to be the Religious, both men and women, who leaving all to follow Christ and binding themselves by the vows of poverty, obedience and chastity, follow their Divine Spouse in His heavenly kingdom through all eternity as the Bride follows the Bridegroom.

Among our Rosarians we long to see hundreds SEALED BY GOD WITH A RELIGIOUS VOCATION. Just now we are praying that many choice and holy virgins will experience a call to enter the Second Congregation of the Society of the Atonement. Whereas we have a waiting list of candidates for the First Congregation and more young men are asking to be admitted to St. John's Atonement College than we have accommodations for, the Novitiate of our Sisters just at present is only half full. We believe this present dearth of vocations is only temporary and soon again as in the past the number of postulants for the Sisterhood will exceed those of the Friars of the Atonement. How eager our girls and young ladies of the League ought to be to enter the Novitiate at Graymoor and we ask Our Lady of the Atonement to pray to the Holy Paraclete, the Sanctifier, to open their eyes to see the beauty and happiness of such a vocation and at the same time to incline their will and inflame their heart with a fervent desire to be clothed with the brown habit, the black veil and the white cord of the Franciscan Sisters of the Atonement.

FR. PAUL JAMES FRANCIS,
S.A.

Spiritual Director.

THE OCTOBER NOVENA

The coming month of October will bring the thirty-first anniversary of the founding of the Rosary League of the Atonement and as has been the custom, with each passing anniversary, it will be marked by a Solemn Novena which will be inaugurated by a High Mass in the Convent Chapel of Our Lady of the Angels on Saturday, October 7th. We are sure that the League members, though not present bodily, will at least participate in spirit in the solemn services in honor of the Blessed Mother by observing the Novena in their own homes and plead for the intercession of the Queen of Heaven, Our Lady of the Atonement, in their spiritual and temporal necessities.

As our Readers well know, the principal object of the organization of the Rosary League is the fostering by prayer of a closer link with Our Divine Redeemer through the Rosary which for very many

years has been the medium which binds the hearts of the faithful to God's dear Mother, whom we have invoked since the foundation of our holy Institute, as Our Lady of the Atonement.

Oh, what comfort and consolation have we not found in the recitation of the Rosary. Beset with the trials and anxieties of life we have taken our beads, and with the kissing of the Cross comes a peaceful feeling, a drawing away from the world to contemplate the things of Heaven. In the stress and grief of real affliction, when it seemed as though the heart was breaking, the very touch of the beads passing through our fingers has seemed something strong and reliable to cling to, something healing and strengthening, when all things seemed passing, leaving us desolate.

With our League members animated by such sentiments we doubt not that they will be eager to avail themselves of uniting with the Franciscan Friars and Sisters of the Atonement in observing this Solemn Novena in October—the month of the Holy Rosary.

Petitions for remembrance in this Novena should be sent in as early as possible addressed: Sisters of the Atonement, St. Francis Convent, Graymoor, Garrison, New York.

GRATITUDE EXPRESSED FOR FAVORS RECEIVED

M. O'D., Troy, N. Y.: I wish to express my grateful appreciation to Our Lady of the Atonement. Two days after the Novena to Our Lady of the Atonement ended I was called back to work, thanks to Our Lady.

Mrs. G. T., Elizabeth, N. J.: During the last Novena I prayed for my husband's health, and that he would find employment. So far I have

received one favor and that is that he has found work, and his health is much improved, but I wish you would continue to pray for his health during the next Novena.

Mrs. W. D., Providence, R. I.: Some time ago I asked you to pray that my son would find employment, and thanks to the Sacred Heart and Our Lady of the Atonement, he has been kept pretty busy.

Mrs. M. M., Pittston, Penna.: I promised publication and a thanksgiving offering to Our Lady's Shrine if my sister who was ill with a nervous breakdown would improve. She is much better, thanks to your prayers.

A. M. S., Bronx, N. Y.: The enclosed is in fulfilment of a promise to Our Blessed Mother. Some time ago I prayed to Our Lady of the Atonement that I would get over nervousness. Thank God and our Blessed Mother, I feel much better. Kindly pray for me that I may be entirely cured and also for all that suffer from the same trouble.

Mrs. K. U., Keuterville, Ida.: I promised publication if my paralyzed arm would get well and not leave any

HYMN TO MARY

*At morn, at noon, at twilight dim,
Maria, thou hast heard my hymn!
In joy and woe, in good and ill,
Mother of God, be with me still!
When the hours flew brightly by,
And not a cloud obscured the sky,
My soul, lest it should truant be,
Thy grace did guide to thine and thee;
Now when the storms of fate o'ercast
Darkly my present and my past,
Let my future radiant shine
With sweet hopes of thee and thine.*

Edgar Allen Poe.

deformities. Thanks to Our Lady of the Atonement, it is as well as before.

Mrs. J. F., Chicago, Ill.: I lost my pocketbook in a crowded department store one day recently. It contained money for my son's tuition in a medical school, a valuable gift rosary, an order for a check to be paid to bearer, and my name and address, house keys and also some important papers which would cause considerable trouble in the hands of a dishonest person. I was greatly worried and upon my return home wrote a letter to the Sisters asking your prayers and a part in the Novenas for the recovery of the various articles in the purse, but I did not mention the money as I considered that gone. The next morning I had word from the store that the pocketbook had been returned intact. So you can imagine how grateful I am to Our Lady and St. Anthony.

M. S., New York City: Please allow me through The Lamp to voice my grateful thanks to St. Ann and the Blessed Virgin—Our Lady of the Atonement—for obtaining relief from the pain of an infected tooth.

Mrs. R., Owego, N. Y.: Early in the year I had great trouble with my mouth and face due to some infection from dental work. I begged Divine aid through the intercession of Our Lady of the Atonement, and it was granted. I am very grateful. Please enter a new petition at Our Lady's Shrine for some special favors I seek.

V. P. K., Kansas: I hereby wish to express my thanks to the Sacred Heart of Jesus and to Our Blessed Lady of the Atonement for favors granted; I was able to sell some personal property for cash and a reconciliation was effected between two friends when it seemed nothing could help. These favors were granted before the close of the Novena, and I feel certain that the other requests will be granted soon. Thanking you for your help and prayers and wishing God's choicest blessings upon you.

Miss C. B., Monroe, Mich.: Enclosed please find check in thanksgiving for favors received through the intercession of Our Lady of the Atonement. I am very grateful and it is to be used for her most needy cause at Graymoor, that would promote her honor.

ROSARY LEAGUE INTERCESSIONS

Intentions for September

The Jubilee Year Intentions of the Holy Father

Other Intentions

Conversion to Christ and Holy Church of the one thousand million who are still pagan. Conversion of all Eastern Schismatics, Anglicans and other Protestants to Catholic Unity. Conversion of the Jews. For the China, Japan, Africa and India Missions. Supplications for Priests and Religious in their sphere of service.

Spiritual Favors: Concerning vocations to the Priesthood or the Religious Life or guidance therein, 22. Happy marriage for 51. Grace of temperance for 62. Conversion to the Faith, 65. Return to God and the Sacraments, 63. Happy death, 22. Repose of souls, 298

Temporal Favors: 602. Restoration to health, 317. Return of lost articles, 11. Success in business, 314.

Financial and Industrial: Special Intentions, 957. Suitable employment, 645. Good sale or rental, 102. Financial aid, 298. Thanksgivings are rendered by 475.

THE HANDWRITING ON THE WALL

The problem of the birthrate has again been much discussed by the press of the country following the issue of the latest Statistical Bulletin of the Metropolitan Life Insurance Company in which it is shown that our population has reached the point where deaths and births balance each other and population by natural increase is at a standstill. The bulletin states: "If fecundity and mortality were to continue at the present level, the birthrate will not be 18.9 per thousand as reported in 1930, but only 15.76; the death-rate, instead of exhibiting the figures of 11.4, as in 1930, will have risen to 15.97, thus giving a net loss of .21 per thousand per annum." And then it is added: "But the fact that we had actually reached equilibrium two years ago, with every indication of marked further declines in fertility, and a necessarily limited prospect of improvement in mortality, lends a deep significance to the result of our computation of the true rate of natural increase, as recorded above, for our last census year. This computation confirms our conclusion that the population of the United States is rapidly approaching its maximum, which we estimated at about 150 millions."—*St. Francis Home Journal*.

HAVE WE LESS COURAGE THAN THE PIONEERS

Today we have the telephone, yet the company lost thousands of phones in 1932. Gas is right at our burner tip yet countless families cannot afford it. Electricity has been turned off in many homes. We can speak to friends 3,000 miles away over wires, yet few can afford to do it. We have palatial steamers crossing the seven seas yet the suites are empty. Our giant skyscrapers cry for tenants and the silver service of the opulent hotels is seldom used. Our richness, our inventions, our progress, have come to a point where we cannot afford them. Many are living in homes with the rent unpaid and the landlord won't remove them.

"But," remarks the *Southwest Courier*, "back in 1865 the man who had pioneering blood in his veins had an empire at his feet. All he needed was courage to make a home, to rear a family and thus he arrived at happiness. Luxuries he had none: necessities were supplied by his own making. He read by lamplight, wore home-spun clothes, travelled by team. Invention did not make his way smooth for brawn hewed out his path to happiness. Hard times, as we survey them, were good times for him. This man felled forests, laid rails, plotted towns, made history. Courage burned within him from childhood to old age. Courage steadied his soul, sent him onward to new lands, helped him conquer. How much of that pioneer courage have we today?"

TO THE PERSONS IT MAY CONCERN:

The account at present stands as follows: Total interest due: \$451.25.

ST. ANTHONY'S HOSPICE, ASSISI, ITALY.

It is not very generally known to American travellers abroad that the Franciscan Sisters of the Atonement who have a Convent in Assisi, also maintain in connection therewith Saint Anthony's Hospice, a beautiful Guest House. It is splendidly situated in a central but very quiet part of the city. The grounds and gardens, three acres in extent, are well laid out and present a wonderful view, overlooking the Umbrian Valley, St. Mary of the Angels, San Damiano, Santa Chiara and Rivo Torto, etc.

Many noted ecclesiastics and men and women of prominence in European life have been guests at St. Anthony's Hospice. Just recently the Mother General of one of the largest American Sisterhoods was a guest and was so delighted with her sojourn that she wrote to the Mother General of the Sisters of the Atonement at Graymoor: "Americans should know of this house. It would be a real bit of home for them in Assisi. It is beautiful and the atmosphere is warm with welcome and gracious hospitality."

Rates are reasonable. Further information will be gladly given on application to: St. Anthony's Hospice, Via Galeazzo Alessi, Assisi, Italy, or Sisters of the Atonement, Graymoor, Garrison, N. Y.

THE WASHINGTON RETREAT HOUSE

There are few places in America that can equal the Washington Retreat House conducted by the Franciscan Sisters of the Atonement, as a haven where the tired mother or business woman may seek surcease from the hurry and strain of present-day life.

Located at 4000 Harewood Road, Brookland, D. C., this beautiful new brick mansion of most pleasing Colonial design, nestles in the center of five acres of woodland, within a brief walking distance of the Catholic University, the National Shrine of the Immaculate



The Convent of the Sisters of the Atonement in Assisi in Connection With Which They Conduct St. Anthony's Hospice.

Conception and various other important religious and public institutions. The Retreat House is equipped with the latest modern improvements and is tastefully furnished throughout in the Georgian style, all of which conduce to bring a feeling of physical relaxation and repose to the tired spirit.

Many Catholic women's organizations and groups of girls from high schools from near and far have partaken of the hospitality of the Washington Retreat House and returned to their daily avocations spiritually and mentally refreshed, and have voiced in letters to the Sisters and to friends, praise of this beautiful place where the peace of God reigns.

Inquiries by letter or by telephone, Columbia 2440, will be gladly answered.

Address: The Sister Superior, Franciscan Sisters of the Atonement, Washington Retreat House, 4000 Harewood Road, Brookland, D. C.

OUR LADY'S HOSTEL, GRAYMOOR

For many years now Our Lady's Hostel at Graymoor has been the favorite vacation and week-end resort of ladies, young and old, living in New York and vicinity and the nearby New England States. At Graymoor they have found themselves in a beautiful section of country which invited and encouraged a zest for its exploration by healthful walks through its hills and valleys, and experienced the physical invigoration which comes from the mountain air. The spiritual refreshment and the bodily comforts of a stay at Our Lady's Hostel combine to make it the ideal rendezvous for ladies. Information will be gladly furnished on application to the Franciscan Sisters of the Atonement, Graymoor, Garrison, N. Y.



A Place For Meditation and Relaxation. A View of the Grounds of the Washington Retreat House on Harewood Road, Brookland, D. C.



IN THE MISSION FIELD



The Aftermath Self-Denial Appeal

As we go to press the first returns are coming in from the Aftermath Collection. Never did our Missionary Union need a big Aftermath Harvest so much as it does right now. Our Catholic people in America during the long period of superabundant plenty prior to 1930 came to regard an offering of any amount less than a dollar for a missionary or charitable cause as unworthy of them. Even during the period of depression their minds have not been adjusted to the Dime, the Quarter or the Half-Dollar substitute.

If those who received our letter would only act UNANIMOUSLY upon the invitation to cast a silver piece into the Treasury of the U. N. B. L. corresponding in size to the widow's mite, so highly praised by our Lord in the holy Gospel, the troubles of our Missionary Association, for the time being at least, would be over. As many as Three Hundred Thousand Individuals have received an invitation from the President of the Union—That-Nothing-Be-Lost to contribute towards this Aftermath Collection. If all without exception will send us only 25 cents we shall have the magnificent gross result of Seventy-Five Thousand Dollars collected. UNIVERSALITY OF RESPONSE—that is what we ask—and if we could only obtain it the U. N. B. L. would ride triumphantly over the waves of depression.

Let us "not despise the day of small things" and if we cannot give large gifts LET US GIVE LITTLE ONES WITH A GOOD BIG WILL and under the blessing of God they will be multiplied as were the fragments of the loaves and fishes in the wilderness.

Please act on this at once. If you fail to do so, you will forget all about it and the Aftermath Collection will suffer accordingly.

THE AFTERMATH: GATHER THE CRUMBS

(He said to His disciples, "Gather up the fragments that remain, lest they be lost."—John vi, 12.)

"Twas a strange command from the Master—
"Go, gather the crumbs," He said;
When, weary and faint in the desert,
The multitudes had been fed

They stayed not to question His meaning—
These loving disciples and true—
And the crumbs, in obedience gathered,
To more than twelve basketfuls grew.

Were the crumbs of such infinite value
He could pause their loss to deplore?
Yet see! in the pages of Scripture,
We have met with that phrase before.

If even the crumbs from his table
Had Dives in charity given,
Perchance he had never in torment,
Been barred from the glory of Heaven.

And we read of the Canaanite woman,
Who so humbly desired to be fed—
For herself and her sorrowing daughter,
Begging "crumbs of the children's bread."

Let us learn, then, the useful lesson,
Ere the journey of life be done,
That even the crumbs are most precious
While souls may be lost and won!

There is in many an act of virtue
Lost, alas! in the dust of the day,
That might save a starving brother—
Give him heart on his desolate way.

There are trifling needs for kindness
Too small for others to see;
And so many crumbs of patience,
To be gathered by you and me.

And I fear, if we wait for the great things,
They never may come in our way,
And perhaps we'll have empty baskets
For the Lord on the Judgment Day.

Let us gather the crumbs while we're waiting,
And dreaming of crowns to be won,
And the Lord will not find us wanting,
When there's nobler work to be done.

He will read, with His tender kindness,
In our small gifts, a love that is great,
And will multiply, with His blessing,
Our crumbs, at the Beautiful Gate.

—Selected.

A YOUNG MISSIONARY'S FIRST IMPRESSIONS OF HIS MISSION FIELD

En Route for Smoky Lake our Father Augustine Walsh, S.A., spent some little time in the See City of the Archdiocese of Edmonton. We think our Readers will be interested in what he has written. We quote as follows from two letters, the latter written from the Cathedral Rectory:

"Dear Father General:

"I had the pleasure of meeting Monsignor Nelligan, Rector of St. Joseph's Cathedral, last night, August 2nd. The Archbishop is away at present on a Confirmation tour. I said Mass for our Sisters this morning here in Edmonton. They are certainly very well-liked by the clergy and laity of the city. The Sisters do such excellent work in this Archdiocese that a priest said to me last evening: 'Father, you ought to have influence with the Sisters of your own Order, please ask them to come to my mission to instruct the children for two weeks instead of one. I cannot see how we could carry on without them.'

"Sister Clare Marie who is in charge here at present told me of many mission centers where they have Mass only once a month. Priests are much needed here. If some of the young ladies who read *THE LAMP* had an opportunity to examine the splendid missionary work that the Sisters of the Atonement are carrying on in and around this city of Edmonton I am sure they would not hesitate to make application to be admitted into the Sisters' Novitiate to be trained for this noble occupation. Monsignor Nelligan desires that I remain here (at the Cathedral rectory) for a few days until His Grace returns from his Confirmation tour. Monsignor has been extremely kind to me since my arrival here last Wednesday. The priests tell me that our Sisters could



Sisters of the Atonement Travelling Slowly and Wearily For Miles Across the Plains to Accomplish Their Missionary Labors.

do four times as much work if they had a motor-van like one which was donated by an interested friend in the East to the Sisters of Service some time ago. Our Sisters sometimes have to sleep in unsanitary quarters, unused sacristies, etc., and they cannot make much time with a horse since they have to cover a very large and difficult area. When I spoke to one of the Sisters about the possibility of securing a motor-van, she said: 'That would be heaven.' The Fathers also tell me that I will be very much handicapped without a motor. If our good Catholic people in the East could visit us for one day and see the work we are trying to carry on, I am sure they would make a real sacrifice to help the work succeed.

We have a Novena to Our Lady of the Atonement at her Shrine here in Northern Canada beginning the first Saturday of every month. We also expect to make the next issue of *OUR LADY'S ANNALS* as interesting as possible giving a fairly full description of our work here among the Ukrainians."

EDITOR'S COMMENT: First of all we hope that the pious young ladies who read *THE LAMP* will specially take heed to what Father Augustine says about vocations. The Sisters of the Atonement never needed new subjects more than they do at the present time. While we have a list of aspirants for the priesthood in our Order eagerly waiting until there is room for them to be received in St. John's Atonement College, our Mother General has to refuse repeated invitations from Bishops and Pastors who are eager to have the Sisters of the Atonement in their diocese, or parish, and all on account of shortage of vocations. We feel that this is only temporary and that soon there will be a reaction and more fine young women will apply for admission to the Second Congregation of our Institute than the Sisters' Novitiate at Graymoor can accommodate.

In regard to the van presented by friends in the East to the Canadian Sisters of Service we publish opposite a picture sent to the Reverend Mother General by Father Augustine and at the same time print above a picture of the little one-horse chaise employed by



Fast and Comfortable Transportation Like This is Sadly Needed By Our Sisters Serving in Canada's Northwest.



Father Augustine Walsh, S.A.



Propagating the Word of God. Sister of the Atonement Instructing Children at a Mission Outpost on the Plains. With a Motor-van Our Sisters Could Visit Several Such Outposts Each Day Instead of One or Two as at Present.

our Sisters in their long and fatiguing missionary journeys. We hope that at least a car of some kind will be presented to Father Augustine and the Sisters in conjunction, and that later a van for the Sisters' exclusive use may follow.

Finally we recommend to our readers the very attractive quarterly magazine published under the title of *ANNALS OF OUR LADY OF THE ATONEMENT* and

issued from Smoky Lake, Alberta, Canada. It is at Smoky Lake that the Canadian Graymoor Shrine of Our Atonement Mother has been established. The price of the *Annals* is 50 cents a year whereas a dollar will bring it to you for three years. Do subscribe and thereby help Father Augustine and the Sisters in the Archdiocese of Edmonton to carry on their glorious work.

What the Episcopalians, Assisted by the Rockefeller Foundation, Have Done in Tokyo, We Ask the Readers of *The Lamp* to Enable the Rock-of-Peter Foundation to Do in Osaka, Japan

EDITOR'S FOREWORD: *The article which follows appeared in a recent issue of The Literary Digest. We are reproducing it here in THE LAMP for a purpose that will be revealed by the editorial comment following after.*

A building that looked much like a stable was good enough for a beginning, since there was no other to be had, and Dr. Rudolph Bolling Teusler put hands to the task of building a great medical center in Tokyo.

The Japanese were rather grave and skeptical about it. They were less kindly disposed toward missionaries thirty years ago than they are now, and the cousin of Mrs. Woodrow Wilson was very young, only twenty-four. He had come all the way from Richmond, Virginia, where he had given up a position as assistant professor of pathology and bacteriology at the Medical College of Virginia, to be a missionary doctor in Japan.

His optimism was much larger than his purse. He rented the dilapidated house, bought the equipment for \$20, renovated, scoured and scrubbed the building, and in 1902 announced that St. Luke's International Medical Center, with a total of eight beds, was ready to serve the world.

Twenty-one years later earthquake and fire destroyed everything but his faith. But they made him all the more necessary, and he started at the foundation again. The late Emperor Taisho became interested in the young man who was so anxious to serve his people, and made contributions. Help came, too, from the Rockefeller Foundation and from other American friends of Japan and of Doctor Teusler.

On the first Sunday in June (1933) witnesses came from half the world to proclaim the hospital America's greatest religious and philanthropic enterprise in the Island Empire. Bishop James De Wolf Perry, Presiding Bishop of the Protestant Episcopal Church in America, which supports the Center, was there to dedicate it, and was assisted by Bishop John McKim of Tokyo, Bishop Yonetaro Matsui and others, including representatives of the Church of England.

The next afternoon two units of the \$5,000,000 Medical Center were formally opened in the presence of Prince Nobuhito Takematsu, brother of Emperor Hirohito, and of other high Japanese and foreign officials. Speeches were

made by the Prince and by Count Uchida, Foreign Minister; Baron Sakatani, representing the Japanese advisory council on the hospital; Masayoshi Kosaka, Governor of Tokyo; Dr. Kubo, vice-director of the hospital, and by Bishops Perry and McKim, Ambassador Grew, Dr. John Wood, executive secretary of the National Council of the American Episcopal Church, Dr. William B. Axling of the National Christian Council of Japan, and by Dr. Teusler.

* * * * *

The two completed units of the hospital are described in an official statement as "constituting the most up-to-date hospital in Japan." The central unit will accommodate 275 in-patients, and contains receiving wards, kitchen, isolation section, and heating and refrigeration equipment. It is seven stories high, and has on its roof a porch enclosed with special glass to admit the health-giving rays of the sun. The College of Nursing, given by the Rockefeller Foundation, accommodates 200 nurses. The first floor of its five stories is given over to lecture and demonstration rooms, laboratories and a library.

IT IS SAID TO BE THE ONLY NURSING COLLEGE IN THE ORIENT. ONE OF THE FEATURES OF THE HOSPITAL IS THE WELL BABY CLINIC, WHICH HAS GROWN FROM AN ENROLMENT OF FIVE IN 1928 TO AN ENROLMENT OF 3,000 IN 1933.

EDITOR'S COMMENT: Our purpose in publishing the foregoing is not to magnify the Episcopal Church but to stir up our LAMP Army to bring to its first stage of completion a similar enterprise in the great industrial center of Japan, the City of Osaka, having a population of two million people. Almost seven years ago we set out through THE LAMP and the *Rock-of-Peter Foundation* to assist Bishop Castanier to erect the first Catholic hospital in Osaka and His Excellency in his turn promised to name it in honor of Our Lady of the Atonement. This hospital is just now having its commencement in a very small way and we are expecting to receive word from Bishop Castanier of its opening almost any day. Please take note what a prominent part The Rockefeller Foundation has played in the establishment of "Saint Luke's International Medical Centre" of Tokyo. After Doctor Teusler had been working for 21 years his hospital was destroyed by fire and earthquake and much help to rebuild it came from the Rockefeller Foundation which just now at a probable cost of several times a hundred thousand dollars has erected as a unit of the Medical Center a college of Nursing accommodating as many as 200 nurses.



The Protestant Episcopal Hospital in Osaka. We Print This to Show That Not Only in Tokyo, But in Osaka, the American Episcopalians Have the Start On Us.

It was the Rockefeller Foundation that suggested to the Editor of THE LAMP the name *Rock-of-Peter Foundation*, and the *Rock-of-Peter Foundation* has been trying to do for Our Lady of the Atonement's Catholic Hospital in Osaka, Japan, what the Rockefeller Foundation did for the Episcopal Medical Centre in Tokyo. Years ago the Rock-of-Peter Foundation loaned the Bishop of Osaka \$20,000.00 with which to purchase land on which the first Catholic Hospital in the largest industrial city of Japan was to stand. As much as three years ago we made a *conditional* promise to the Bishop that the Rock-of-Peter Foundation would make a loan of \$25,000.00 additional for the erection of the first unit of the hospital, a promise however which we have been unable to fulfil for the reason that we could never accumulate in reserve that amount of money. Meantime the Bishop has determined to go ahead and start the hospital and within the past year he has secured a temporary build-

ing nearby the site of the permanent hospital on which he has had to spend \$10,000.00 to convert it into a *hospital pro-tem* until the permanent building can be erected.

Will not some of our Readers purchase sufficient Rock-of-Peter Annuity Bonds to enable the Board of Directors to redeem our promise to the Bishop and to hasten the day when the Catholic Church in Osaka will possess a medical centre in Osaka as up-to-date and as well equipped as the Episcopalians assisted by the

Rockefeller Foundation have created in Tokyo.

INCOME FROM ROCK-OF-PETER ANNUITY BONDS DOES NOT ABATE OR DEFAULT, IT INCREASES WITH TIME

A. D. P., West Virginia: I can truly say that my Annuities purchased from Catholic Church and Missionary Societies constitute the only part of my present income which comes to me unabated. I thank you for the punctuality with which the interest on my investment with your Society always reaches me.

N. M. M.: I am returning your check for forty-two dollars (Annuity Interest) and an additional one for eight dollars so as to make fifty. My idea is to take out a One-Hundred Dollar Bond and this will serve as a start, and hope before the end of the year to add the balance. In case anything happens to me, before I can complete it, you may use the enclosed amount for Masses for me.



The Holy Childhood Association (of which the *Union-That-Nothing-Be-Lost* has a Branch) is a world-wide Society of Catholic children, whose object is the ransom, education and support of pagan children everywhere. Dues for each member are twelve cents a year. Infants and children of all ages are eligible, both living and dead. Benefits of membership are many Masses, prayers and indulgences. Send applications and dues for membership to the *Union-That-Nothing-Be-Lost*, Graymoor, Garrison, N. Y.

The Lesson the Crucifix Teaches



Dear Members and Friends of the Holy Childhood Association:

So school has begun once more; and though we thoroughly enjoyed every minute of our vacation, still, somehow or other, we're glad to get back to our classrooms again, aren't we? And even if the lessons do get harder and harder each year, well, we're glad of that, too, because you see that just shows how very wise we're getting. So the harder the lessons are, the better we like it, for after all, who wants to keep learning baby stuff all his life, anyhow?

But do you know, all you bright-eyed, shining faced little scholars, do you know that there is one lesson that we can begin studying when we are just tiny little tots in the kindergarten or the babyroom, and it is so wonderful and so beautiful that we can ponder over it all our lives long, yet it is so bewildering, so stupendous, so almost unbelievable, that only when earth's mists are all cleared away, and in His Heavenly Home we see all things anew in the light of the blessed Vision of God, that we shall begin to understand it. And the lesson? What is it? Why, you know! Yes, even the tiniest little one among you, that has to stand on tip-toe to put her penny into Johnny Mite-box's hungry mouth, even she knows what that lesson is,—the lesson of the value of an immortal soul. Where shall we find a book from which to study it? Look! Right before you on your class-room wall there hangs a Crucifix. That is the only book we need. For in the print of His Sacred Wounds the lesson is written so large that we could not mistake it. And when we look at the gaping wounds in His hands and feet, and behold the last drop of blood drained from His pierced heart, then we begin to understand the infinite

price that He paid, the value He sets upon immortal souls.

Now, little ones, now that we have begun to learn this lesson, how are we going to show that we begin to understand. Just by the sacrifices we make to rescue these souls Our Jesus values so highly. Hard, is it? Of course it's hard! But didn't you tell me just a while ago that nobody wants to keep at baby stuff all his life? Didn't you? Well, here's your chance to be brave little men and noble little women, ready to sacrifice all for the sake of God and souls. Yes, indeed, the H. C. A. Workers have studied hard in the School of Jesus Crucified, and they are ready to put their knowledge to the test. And, little ones, when we have all pondered our lesson well and earnestly, may He grant us an eternal vacation in Heaven, where in the light of His glory, we shall at last truly comprehend.

Lovingly in the Holy Child,
SISTER INNOCENTIA, S.A.

SISTER INNOCENTIA'S MAIL BAG

Oakland, Calif.: "Please find enclosed twenty dollars to purchase four Chinese babies to be named Francis, Clement, Mary and Joseph. Have the children pray for us."

Four babies, all at once! I thought the Mail Bag was bulky and important looking this morning, and no wonder! May the little quartet obtain many blessings for you!

College Point, N. Y.: "Enclosed you will find a money order for ten dollars. It is to purchase two Chinese Babies, a boy and a girl; two that are going to die so that they may plead my cause. My husband and I promised to purchase these babies. I have been very sick. I am better now, thanks be to God."

And, you know, Our Blessed Lord is not outdone in generosity. Your gratitude for your recovery will bring upon you many more blessings from His loving Heart.

CONTRIBUTIONS FOR PAGAN BABIES

The hope we expressed in our last issue that there would be an accumulative improvement in the contributions sent us each month for the balance of the year for the ransom of the poor pagan babies, is alas, not being fulfilled, as may be seen from the Treasurer's report this month. The contributions for July amounted to but little more than half of the donations for the month of June.

Would that we were gifted with a more facile pen to plead the cause of the helpless little ones whose plight is so pitiable, and to earnest faithful Catholics, so appalling by reason of the fact that many, many that are lost, could be saved if all the children of America were members of and supporters of the good work of the Holy Childhood as our Holy Father, Pope Pius XI., so greatly desires.

To the fathers and mothers whose little children are the joy of their lives we make a special plea to give all the aid they can to the work of the Priests and Sisters in China and elsewhere in gathering the poor outcast babies so they may be baptized and tenderly cared for. Can any heart remain unmoved after reading the following news item gleaned from the columns of the *New York Times* a few weeks ago:

"In the streets of Shanghai and in the waters around the city there were found last year the bodies of nearly 34,000 infants. Most of the dead children, it is surmised, were the victims of infanticide. 'Surmised' is plainly a euphemism. One of China's ancient customs, and for that matter a custom not confined to that country, flourishes today in the most modernized of Chinese cities. . . . In Shanghai every year twice as many infants are cast out to perish as there are deaths of

all ages and all kinds in New York City, proportionate to the population."

May the total of contributions next month revive our hope that the future will witness by increased contributions a more pronounced and heartening interest in this most humane and glorious work for God.

CONTRIBUTIONS TO PURCHASE AND SUPPORT CHINESE BABIES—JULY, 1933

Previously Reported: \$787.38. Srs. of Atonement, N. Y., \$5; A. Donovan, Pa., \$5; Miss C. Heggmaier, Cal., \$5; Mrs. A. Dischler, N. J., \$5; Marguerite V. Welsh, N. Y., \$5; Mary Louise Powell, Cal., \$5; Mrs. Lucy Weaver, O., \$5; Mrs. M. Hanbury, N. Y., \$5; Josephine Martin, R. I., \$5; Marie Feeney, Wis., \$5; Mrs. C. Potter, Eng., \$1; A Friend, N. D., \$10; Mrs. Catherine R. Kurra, Mass., \$20; Mrs. J. Dunphy, Cal., \$5; Mrs. John Danks, N. Y., \$5. Received for support of Chinese Babies: Mrs. P. Peterlik, Wis., \$1; C. Cook, Mont., 50c. Received during July, 1933: \$92.50. Grand Total, \$879.88.

Kansas is the wheat State. A little girl made it so. When her family left Russia for America she brought along a small bag of wheat seed. It was different from the variety known to these States—flinty Russian wheat, hardened to the rigors of the cold, arid steppes of her native land. In the Kansas prairies it germinated and fructified and multiplied with amazing prodigality, and out of that chance immigrant bag of 1870 the vast American acreage of Winter wheat has spread. The wheat land totals some 61,000,000 acres, with a production exceeding 800,000,000 bushels; it could be more, but already America produces a fifth more than it uses.



God's Harvest of Little Souls in China. An Almost Daily Scene at One of the Orphanages Conducted by the Self-Sacrificing Missionary Sisters.

Catholic Maryland

A PILGRIMAGE TO THE LAND OF SANCTUARY

By REV. EDWARD P. McADAMS

EDITOR'S FOREWORD: *It was on the morning of Monday, May 22nd, that we found ourselves in the eight-passenger Packard car of Father McAdams, Rector of Saint Joseph's Church, Washington, D.C., enroute for St. Mary's City, Maryland's first capital. Another priest, Father Rankin, pastor of St. Mary's Church, Alexandria, Va., was with us and four of his parishioners, the chauffeur making up a party of eight. It was a pilgrimage to a newly erected altar to be dedicated that very afternoon by Father John La Farge, S.J., of New York, in commemoration of the first Mass celebrated on Maryland soil by the Reverend Father White, S.J., who accompanied Leonard Calvert, brother of Lord Baltimore, in his pilgrimage of colonization to the New World.*

There is no greater authority in Washington, on Maryland history, than Father McAdams. His Rectory is full of relics and mementos of every sort, concerning this subject in which he is so deeply interested. It was our first automobile drive down the Western Shore of Maryland. The Pilgrimage was so historically interesting that we asked Father McAdams to write an account of it for THE LAMP, which he has done. We are confident our Readers will read it with keen relish.

This Pilgrimage is replete with incidents of historic note and abounds in glorious scenic vistas. The entire section covered by the Pilgrimage was occupied for centuries by Indians of various small tribes who had attained a high degree of civilization long before the advent of the Spaniards to these waters in 1589 and the English in 1607.

ABORIGINAL INDIANS

These Indians lived in small tribal communities. They divided their tillable land into farmlets, apportioned to each family. They

occupied houses, peculiar it is true in construction, yet suitable for their needs. The crops which they raised are still being raised by their successors such as tobacco and corn. They had established trade with all of the Indians east of the Rockies and as far north as Canada. The word Potomac suggests this—it means "Trader Indians". Their market place was the present site of the Peace Monument and was called Conococheague, meaning that the Indians were tired by the long journey to this point. This was the original name of Washington. The Indians of this locality had forged implements of flint and cooking utensils of soapstone which they bartered for pelts and trophies. They even resorted to a medicinal treatment in principle the same as a Turkish Bath, which is recalled by the word "Pomonkey", symbolizing a custom of heating caves with hot stones wherein the Indians steamed themselves after imbibing a concoction of herb medicine. This treatment was completed by a plunge into the icy spring waters of the neighboring creeks and rivers. The tribes in this particular section were; the Piscataways, so-called because they

braided their hair on the sides of their head as well as in the back; the Anacostans, a name given them by the Jesuits to signify that they were always prepared for defense against the enemies; the Wicomicos, a name which indicates that they were engaged in fishing by means of traps built on each side of a fence projected into the bodies of water which the English colonists later called freshes. These Indians likewise were given to the painting of their bodies by pigments made from the natural clays of this section. They were peaceful by nature and looked for protection through their alliance with the Central Tribe situated between the James and the York Rivers at one time governed by Powhatan, the Father of Pocahontas.

THE TRAIL OF BOOTH

Leaving Washington by the Eleventh Street Bridge, we cross the Anacostia River which was the Eastern limit allotted by Congress for the establishment of the Federal City which is now Washington. We leave Anacostia, formerly Uniontown and follow the Good Hope Road, a road taken by John



An Outdoor Memorial Altar—A Tribute to the Early Jesuit Missioners in the Colony of Maryland.



Bushwood Manor. Now Known as the Convent of the Sacred Heart.

Wilkes Booth on Good Friday night, April 14, 1865, in his flight from Ford's Theatre. As we pass through the town of Surrattsville (Clinton Post Office, Prince George County), we notice a drab colored house situated on a slight eminence to the left just beyond the intersection of the two roads of the town. The house has not been changed since the tragic night. As you approach the house, the door on the side led to the bar of the tavern. It was here that Booth and Herrold stopped for the carbine, binoculars and refreshment.

Prince George County, originally a part of Charles County, was formed in 1695 and was named in honor of Prince George of Denmark, husband of Queen Anne. It is the largest tobacco growing County in Maryland and it contacts Washington from the Potomac to Takoma Park. Its area is 480 square miles.

T. B.

Proceeding we come to the town of T. B., named because the original landlord, Thomas Brooks, marked his property with stones bearing these initials. Immediately we meet the Robert Crain Highway on our left, which now becomes identical with the road on which we are traveling into Charles County towards Waldorf, where Booth turned left seeking the home of Dr. Mudd to set the broken bone in his ankle.

Charles County was organized in 1658, being carved from St. Mary's County and given the christian name of the Second Lord Proprietary of Maryland, Charles Calvert. Its area is 460 square miles. As we

go on to La Plata, the County Seat, Marshall Hall and Indian Head are on our right. Charles County produced Major General William Smallwood, the personal intimate friend of George Washington; Thomas Stone, a signer of the Declaration of Independence; Michael Jenifer Stone who was instrumental in placing the Federal City in its present situation; Robert Hanson Harrison, Washington's Military Secretary and John Hanson, the First President of the United States in Congress Assembled, the saviour of his country. Likewise it was visited frequently by Washington who owned a considerable amount of land adjacent to the Potomac River in the Nanjemoy Section. Just outside of La Plata on the road to Riverside are the historic homes of Dr. Craik, the personal physician of Washington, attendant at his death; Mulberry Grove, the home of John Hanson; and Rose Hill, the home of Thomas Stone.

Leaving La Plata we go on to Bel Alton and Glassva. Booth and Herrold reached Bel Alton from Dr. Mudd's residence about 2 A. M. on Easter morning, April 16th. The weather, as very often happens in this section at this time of the year, was cold, raw and rainy for one entire week. Cox secreted the two fugitives in the woods (now second growth) which is on the left of the Pope's Creek Railroad a few hundred yards before you reach Lothair. The Federal searching parties galloped up and down this road within one hundred yards of the place where Booth lay on a blanket until the following Friday night when Jones escorted him through the woods to Allen's Fresh where he placed him in a boat and

shoved him out in the darkness of the night on the waters of the Wicomoco River on his way to Virginia. Booth died the following Wednesday morning at 3:15 A. M. the 26th of April on the front porch of Mr. Garrett's house on the road to Bowling Green, Virginia, near the Rappahannock River. Having been pursued by Federal soldiers he retreated into Mr. Garrett's tobacco house and was fired upon by Sergeant Boston Corbett, an eccentric character of the 16th New York Calvary, who disobeyed the orders of his commanding officers who wished to take Booth alive. Four of the conspirators, Davey Herrold of 8th Street, S. E., George A. Atzerodt of Port Tobacco, Maryland, Lewis Payne of Florida, and Mrs. Mary E. Surratt of H. Street, N. W., Washington, D.C., were executed on July 7, 1865, on what is now the vacant lot east of Washington Barracks. (Payne was a son of a Baptist Minister, Herrold was an Episcopalian, Atzerodt accepted the ministrations of a Lutheran minister and Mrs. Surratt was attended by Father B. F. Wiget, S.J., her confessor, (later founder of Saint Joseph's Parish of Washington) and by Father Walter, pastor of St. Patrick's. The other four conspirators, Dr. Samuel A. Mudd of Charles County, Maryland, Edward Spangler of Washington, D. C., Michael O'Loughlin of Baltimore, Maryland and Samuel Arnold of Baltimore County, Maryland, were sentenced for different periods to the dry tartugas in a barren and lonely fort in the Gulf of Mexico off Florida Keys. You pass practically the identical spot of embarkation when you cross the old bridge at Allen's Fresh. It is of interest to know that the Pope's Creek Railway running from Bowie, Maryland, to Pope's Creek, a tributary of the Potomac, is considered the main line of the Pennsylvania Railroad and was built with the hope that a bridge would be constructed over the Potomac River for main line travel north and south eliminating Washington.

BUSHWOOD MANOR

Passing through the village of Newport and proceeding on to Chaptico, we soon find ourselves in

St. Mary's County, the mother county of the State of Maryland. It is 360 square miles in area and forms the extremity of the Southern Maryland Peninsula lying between the Potomac and the Patuxent Rivers. At Chaptico we turn right going on to Bushwood Manor which is considered to be one of the best preserved colonial mansions in America.

This historic property was recently acquired by the Sisters of Charity of Nazareth, founded almost simultaneously with Mother Seton's community. Bushwood Manor has become in consequence Sacred Heart Convent.

Bancroft mentioned this house when he writes—"The first representative assembly emanating from the people was held at Bushwood" and again "that a resolve as to the ancient coinage of Maryland was made there by the Burgesses about the year 1654."

Bushwood Manor was the ancestral home of the Syle's and the Plowden's who were intermarried. It was originally conveyed March 24, 1650, to George Plowden, consisted of 4,000 acres and was called "Resurrection Manor." The old council hall is still to be observed on the second floor. The hall has been severed by a temporary partition. The stairway in Bushwood is of unique construction. It has a mezzanine landing without any visible means of support. This stairway is considered the finest one in America, and was constructed most probably by a Redemptioner, a cabinet maker who had sold his services for three or seven years in order to pay his passage from probably Bristol to the Potomac. At the end of his term of service he was given a suit of clothes and some gifts as a mark of appreciation from the man who had purchased his services from the Captain of the sailing vessel which brought the Redemptioner to America. Other interesting things are the fine wood paneling inside the house, the thickness of the walls and windows, and on the outside the fan light over the main entrance, the belvedere on the roof, and the Canadian hemlocks in the garden; also the terrace gardens which at one time extended to the shores of the Wicomoco.

At Bushwood a fact of interest is to be noted. The Jesuit Fathers are in charge of all this section of Maryland and they live in community centers and radiate to attend mission churches. The Mission of this Sacred Heart Parish is Holy Angels on the road to Kopel's Point. Likewise, the Sisters of Charity of Nazareth who live at the Sacred Heart Convent teach at Holy Angels' as well as at Sacred Heart School.

Leaving Bushwood our next stop is Kopel's Point. A short distance out from Kopel's Point is Blackstone Island. This is the Island on which the Maryland Pilgrims landed on the 25th of March, 1634, and where the First Mass in Maryland was celebrated by the English Colonists.

(To be concluded)

CREAM OF WIT

Little Girl: "Grandpa, why doesn't hair grow on your head?"

Grandpa: "Well, why doesn't grass grow on a busy street?"

"Oh I see, it can't get up through the concrete!"

Customer: "Those sausages you sent me had meat at one end and bread at the other."

Butcher: "Yes, ma'am. In these hard times it's difficult to make both ends meat."

Teacher: "What is your father's occupation, Jimmy?"

Boy: "He's a worm imitator."

Teacher: "What is that?"

Boy: "He bores holes in furniture for an antique dealer."

Applicant for Situation: "I've come about that job wot was advertised."

Employer: "Well, and can you do the work?"

Applicant (in alarm): "Work. Why, I thought it was a foreman you wanted!"

Teacher: "How many of you children want to go to heaven?"

Children all raised their hands but Johnny.

Teacher: "But, Johnny, don't you want to go to heaven?"

Johnny: "My mother told me to come straight home after school."

REDEEMED

Isabelle E. Keeler

My soul so often magnifies the pain,
The sorrow, which, to me, seems
borne in vain—
That I forget to thank Thee for my
gain
Gentle Jesus.

My lips have sung so many hymns
of woe
That now they cannot frame the
words I know
Would cause Thy loving Heart to
overflow
For me, Jesus.

If only I had magnified The Lord—
The King, within my heart, en-
throned, adored—
And kissed the Cross Thou gav'st me
as reward
Blessed Jesus.

Then, all my sins would have been
washed away;
My soul, triumphant, clothed in
bright array.
Now, Oh! Sweet Mother, teach me
how to say—
Bless me, Jesus.

For it grows dark and swiftly comes
the end;
Soon must I rise and go to meet my
Friend;
To me, Oh! Mother, pray in mercy,
send
Thy Son, Jesus.

That I may lean my weary head in rest
Upon His sacred brow where thorns
once prest;
Then, would I know the rapture of
the blest
With my Jesus.

And I redeemed, Magnificats would
sing
That every knee should bend before
my King;
Sweet incense, Mother, I would beg
men bring—
Blessing Jesus.



Book Notes

ECCE HOMO. By Francis X. McCabe, C.M. Bruce Publishing Co., Milwaukee, Wis. \$1.00.

Father McCabe is the author of two other books, "His Mystical Body" and "Whose Sins You Forgive." This little work has its own valuable and needed place. It has been written principally for those who see in Our Lord not God, but only man. The language and the thought are both clear, and supply for those who are seeking the truth a way which they can understand. We recommend its reading to Catholics and other Christians, for all cannot be but inspired and consoled by the splendid evidence contained in its pages for the faith that is in them.

A MODERN MESSENGER OF PURITY. By Albert H. Dolan, O. Carm. Publishers, Longmans, Green & Co., Fifth Ave., New York City. 35c paper.

This little series of talks to the laity was delivered at the Eastern Shrine of the Little Flower. They are plain and practical. The author tells us that in explaining how to observe this commandment he does not confine himself to a series of "don't's." Also that he answers the questions of parents: "What can I do or say to help my boy or girl in this matter?"

MEDITATIONS ON THE SEVEN DOLORS OF OUR BLESSED LADY. By a Sister of Notre Dame, Cleveland, Ohio. Publishers, Frederick Pustet Co., Inc., New York and Cincinnati. Price 90c.

This little devotional book, though priced, it seems to us, too high at ninety cents, is however, very much above the average in merit. The points of the meditations are brief, well made

and helpful. There is an appendix of prayers and devotions in honor of the Sorrowful Mother. This is an excellent book for October devotions.

THE MYSTERIES OF THE ROSARY. By John Gilland Brunini. Publishers, Macmillan Co., New York City. \$1.00.

This slender little volume of verses upon each of the fifteen Mysteries of the Rosary is really an exquisite tribute to Our Lady by a writer already well known for exceptional merit. Mr. Brunini is on the review staff of "The Commonweal" and many of his poems have appeared in that weekly, also in "America" and "The Catholic World." He is Vice-Chairman of the Society of Poetry of America. On receiving his degree from Georgetown University he engaged first in journalistic and then in editorial work in New York City. Every line shows care, scholarship and poetic sense.

FATHER McSHANE OF MARY-KNOLL. By Rt. Rev. James E. Walsh, Vicar Apostolic of Kongmoon. Dial Press, Inc., 152 W. 13th Street, New York City. Price, \$1.00 illustrated.

The present reviewer acknowledges having read this little book through at one sitting. We unqualifiedly recommend Lamp readers to do the same for the story of a young American priest's oblation of himself in South China is one not only setting forth the beauty of holiness but an adventurous tale that will hold all of us, who have the natural or shall we say, infused spirit of adventure for Christ's sake. If only our Catholic youth would read such books when looking for tales of courage and adventure, the Church in

this country would go marching on ever more rapidly to the conquest of nations and peoples for Christ the King.

LITURGICAL LATIN. By A. M. Scaree. Publishers, Bruce Humphries, Inc., Boston. \$2.00.

We like this little work immensely, in the first place its format is distinguished, the printing especially. A letter of approbation from the Master General of the Dominican Order faces the author's Foreword. The end proposed by the author is to teach Nuns and Sisters sufficient Latin for the Divine Office, "so that they may draw from it greater profit for the life of the soul." We are told in the Foreword above mentioned that "to come to Liturgical Latin by way of the classical language is to go a very long way round but there is a short cut—the direct way—that is to learn liturgical Latin. Hence the use of the Latin grammar where words and expressions are taken from the liturgy. Experience has shown that to understand the Divine Office is not really so far distant, it is easy and very satisfactory. A year's study should cover this course; that is the Sisters' usual time of the novitiate."

This Latin grammar, for that is what it is, gives along with the fundamental laws and rules of grammar also the necessary vocabulary and practices in translation of sentences which occur in the Breviary. The book is divided into three parts; our only criticism is that the vocabulary at the end of part one could with advantage to the pupil, have been more extensive. We unqualifiedly recommend this very practical book to novitiates of Religious men and women.

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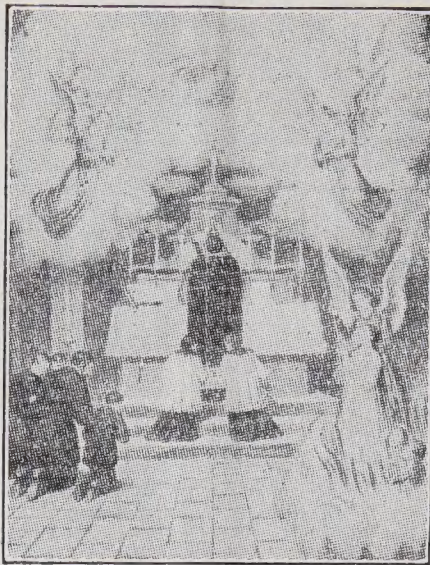
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"Whereas, the Catholic Church, instructed by the Holy Ghost, has from Sacred Scripture and the ancient tradition of the Fathers taught in councils and very recently in this ecumenical synod that there is a Purgatory and that the souls therein detained are helped by the suffrages (prayers) of the faithful, but principally by the acceptable Sacrifice of the Altar; the Holy Synod enjoins on the bishops that they diligently endeavor to have the sound doctrine of the Fathers in council regarding Purgatory everywhere taught and preached, held and believed by the faithful."

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(Reverend) Patrick Healy.

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